THE MOTHER-TEACHER OF RELIGION

ANNA·FREELOVE·BETTS

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THE MOTHER-TEACHER AND HER PUPILS

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The Mother-Teacher of Religion

BY
ANNA FREELOVE BETTS

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To

The Many Mothers

who are trying to make

God real in the hearts

and lives of their children

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CONTENTS

CHAPTER PAGE

EDITOR'S INTRODUCTION 11

MOTHER'S CREED AND PRAYER 13

I. BEGINNINGS 15
Laying the foundations—The unbreakable unity—First impressions; an interpretation.

II. THE AWAKENING MIND 18
The mind at birth—Getting under way—The law of spiritual growth.

III. PHYSICAL FOUNDATIONS 24
The body and the soul—Sleep and rest—Food, growth, and character—The breath of life—Clothing and comfort—Exercises for the baby.

IV. FIRST IMPRESSIONS 36
The mother's preparation—Unconscious absorption of religious impressions—Forming religious habits—The quiet hour.

V. TEACHING ABOUT GOD 42
Making God real to the child—The natural approach of the child to God—A God who is near at hand—The child's questions about God—Saving from wrong concepts of God.

VI. TEACHING THE CHILD TO PRAY 51
Learning to pray—Creating the mood for prayer—What the child shall pray about—Praying or "saying prayers"—Teaching the child to help answer his own prayers—Forms of prayers to be used—Growth in prayer.

VII. PRAYERS WHICH CHILDREN PRAY 63
The use of formal prayers—Prayers for evening use—Morning prayers—Grace at meals—Prayers that are sung.

VIII. THE ATMOSPHERE OF THE HOME 71
Like home like child—Keeping the bond unbroken—Worship in the home—Bringing the child into the worship program—The father's influence—Good fellowship and courtesy—Ownership, money, spending.

CHAPTER PAGE

IX. The Play-Mother 81
The comradeship of play—The child must play—Play to be governed by the needs of the child—Playthings and their use—Sympathy toward the child's activity—Father joins the game—The play spirit in government of children—For the mother who has not learned to play.

X. Mother- and Father-Plays 93
Old folk plays—Father and baby plays—Shadow pictures—Playthings—Indoor plays and games—Bean bag games.

XI. Teaching Through Pictures and Stories 114
The language of pictures—Picture story-telling—Nursery rimes illustrated—Children's love of old folk-tales—Use of the picture-story in teaching religion—How to tell stories to children—The test of a story—Lessons from stories, rimes, and pictures—Fairy stories and stories of adventure.

XII. Stories and Pictures for the Young Child 129
The message of spring—Finding God through nature—Autumn pictures and stories—The home relationships.

XIII. Picture Stories About Jesus 182
The Christmas story—Jesus in his home—The Mother and Child—Jesus the boy—Jesus the good shepherd.

XIV. Stories from the Old and New Testament 214
The baby Moses—David the shepherd boy—The ark upon the waters—The lost lamb—The three Wise Men—Stories about Joseph.

XV. Religion Through Songs 228
Worship through music—The teaching power of music—Suiting music to childhood.

XVI. Sunday in the Home 234
The true spirit of the Sabbath—Making Sunday different—Sunday as God's day—The Sunday quiet hour—Sunday recreations—Sunday handwork—Home games suitable for Sunday—The home Sunday recognizes the church.

XVII. Foundations of Character 247
The building of right habits—First lessons in obedience—Avoiding unnecessary conflict—When punishment is required.

CHAPTER PAGE

XVIII. Teaching the Fundamental Virtues 258
Training to cure selfishness—Cultivating the spirit of helpfulness—Learning to tell the truth—The fictions of imagination not lies—How fact and fiction become confused—"Let's pretend"—The actual lie—Tantrums and temper—Causes and cures for temper.

XIX. Children's Problems 270
The problem of childhood fears—The treatment of fear—How to drive away fear—Teaching about God to allay fear—Shall we have a Santa Claus?—Answering the child's questions about life's origin—Information for the older child.

XX. Keeping Close to Our Children 280
Putting ourself in the child's place—The heart of a child—Respecting the child's personality—Recompense.

Bibliography of Children's Books 286

LIST OF ILLUSTRATIONS

PAGE

THE MOTHER-TEACHER AND HER PUPILS ..... Frontispiece

AFTER NINE MONTHS IN LIFE'S SCHOOL 20

A STATE PRIZE BABY 30

PHYSICAL EXERCISES FOR THE BABY 32–35

INFANT SAMUEL (Reynolds) 54

CHILDREN AT PRAYER 67

PLAYING BALL WITH DADDY 83

A HOME-MADE SLIDE IS A GOOD INVESTMENT 90

RIDING ON FATHER'S FOOT 97

FARM ANIMALS AND FOWLS 98, 100

SHADOW PICTURES 101–103

THE PICTURE AND STORY BOOK YIELDS UNTOLD HAPPINESS TO CHILDHOOD 116

SPRING (Knous) 128

ROBIN REDBREAST (Munier) 135

TWO MOTHERS AND THEIR FAMILIES (Gardner) 138

"YOU'RE NO CHICKEN" (Paton) 140

THE SHEPHERD AND HIS SHEEP (Mauve) 142

A CONTENTED FLOCK (Bonheur) 143

SHEARING THE SHEEP 145

AN INTERESTING FAMILY (Carter) 147

BRINGING HOME THE NEW BORN CALF (Millet) 149

A VISIT TO THE BARN 150

MILKING TIME (Dupre) 151

CAN'T YOU TALK? (Holmes) 152

FAMILY CARES (Barnes) 154

WIDE-AWAKE (Adams) 155

YOUNG FREEHOLD (Carter) 161

"SPARROWS" (Laux) 163

LIST OF ILLUSTRATIONS

PAGE

"Grandmother" 165
The Snowman 170
Jolly Santa Claus 172
The First Step (Millet) 175
The Mother and Her Child (Max) 176
Cuddlin' Time 179
Holy Night (Correggio) 183
Holy Night (Correggio) 186
The Apparition to the Shepherds (Plockhorst) 189
Adoration of the Shepherds (Murillo) 191
Repose in Egypt (S. Benz) 193
The Holy Family (Ittenbach) 195
Sistine Madonna (Raphael) 196
Madonna of the Chair (Raphael) 197
Madonna (Bodenhausen) 198
Divine Shepherd (Murillo) 199
The Childhood of Christ (Hofmann) 201
Christ and the Doctors (Hofmann) 202
Madonna and Child (Janssen) 205
Jesus and Child (Balheim) 207
Christ Blessing Little Children (Plockhorst) 209
The Good Shepherd (Plockhorst) 211

EDITOR'S INTRODUCTION

No child can have a normal spiritual development whose home is not the most important factor in his early religious training. Many parents sense this fact but do not know just how to proceed with their children. They realize that while we may safely give the teaching of reading and arithmetic over altogether to an outside agency, this is not true of religion. *The home can not delegate its responsibility for the child's religious nurture and guidance.*

This is impossible because of the very nature of religion. For religion is *life* at its truest and best. Religious training is, therefore, training in a way of living, and not merely a set of facts to be learned or formulas to be repeated. Religious impressions and concepts must be built daily into the system of habits and conduct which is constantly being developed. Religious ideas should grow up along with the child's other ideas and so become an inseparable part of his structure of thought. Religious interests and emotions should develop as a part of the child's whole range of feelings and motives.

If this is to take place, it is evident that the home must be the laboratory in which the young child's religious development is worked out. Though the child will, of course, be taken to the church school at the earliest moment he is capable of receiving benefit from it, the church school can at best be but a supplement to the home in the spiritual nurture of young children.

Is the home accepting its rightful share of responsibility for the religious training of its children? There seems to be cause for serious concern over this question. The family altar has largely dropped out; the Bible is decreasingly read in the home; but little instruction in religion is given the child; the home is threatening to abdicate in favor of the church school or of indifference to religion.

Not that this criticism is to be applied indiscriminately.

Many homes, realizing the danger that threatens, seek earnestly to do their full duty toward their children. Conscious of the new interest in religious education and fully believing that the child can be so reared that he will never know conscious estrangement from God, they are asking how they may do their part. Parents are asking for religious materials suitable for use with their children from the earliest years. They are demanding the methods to be used in making these materials effective, and inquiring concerning the laws which govern the spiritual growth of childhood.

The present volume is an attempt to help parents on these problems. It addresses the mother primarily, since inevitably she must have most to do with the young child; yet the father is not left out. It deals chiefly with the pre-school age, for this is the most important time for the grounding of first religious impressions, and it is also the time when the church and the church school can contribute but little to the child.

In deciding what to put into the volume the author has made a skillful balance between theory and practice. Enough of the religious psychology of childhood is set forth to make an intelligent approach to the concrete materials presented. This is accomplished in untechnical terms and with a wealth of illustration such as gives the principles immediate application. A considerable number of prayers, stories, pictures, songs, etc., are supplied so that the mother may have an abundance of usable lessons directly available. The whole is woven together in such a way that the mother herself will have the advantage of a course in religious pedagogy while guiding and stimulating the spiritual development of her child.

The editor sends this book forth with much satisfaction, believing that it will meet a very definite need in many homes, and confident that children who during their early years are trained in accordance with its principles and materials will have laid firm the foundation for a worthy structure of Christian character.

THE MOTHER'S CREED AND PRAYER

I believe being a mother the holiest privilege given a human being. Grant, heavenly Father, that I may in motherhood meet the great opportunity of training my child to be a child of thine.

I believe that mother-love is sent of God. Help me to understand its full significance—to know that love means more than the ardent outpouring of lavish affection. Grant that with my love there may be the seeing eye, the hearing ear, the understanding heart, so that I may better understand the needs of my child and lead him in the natural unfolding of the life thou hast given him.

I believe in the gospel of good health. Help me to minister faithfully to the physical welfare of my child. Help me to realize that religion and morality are closely related to good health and sound physical vigor.

I believe that nothing is trivial or of little importance that concerns my child. Grant that I may have that sympathetic understanding of child nature that makes me a child with my child, laughing with his joys, sorrowing in his sorrows, sympathetic with his faults, helping him through my greater experience, to be fine and true and noble in the little things that count so much in the making of character. Help me to *be* all that I desire him to *become*. Help me through the days of his early childhood to be always patient and full of cheer. And if the way now and then seems one of drudgery or the demand for strength to meet the task too great, grant me the larger vision that I may see my child in man's estate, the kindly deeds of a noble life given in service; or, perchance, that I may hear men say of him, "Here is a man in all that true manhood means." Then shall I feel repaid a thousand fold and thank thee, my Father, that thou hast bestowed upon me the high privilege of being a mother.

CHAPTER I

BEGINNINGS

When shall I begin to teach my child religion? This is a question earnestly asked by many mothers who are concerned over the spiritual welfare of their children. The answer is, *As soon as he is born.*

At first thought this may seem strange. Such a starting point may seem premature, for is it not commonly understood that before a child can be taught religion he must be capable of understanding about God and our relations to him? And that the child cannot begin to be religious until he is old enough to "say his prayers"?

Perhaps it would be more accurate to say that as soon as the child is born we may begin to *lay the foundations* for a religious character and life. For, in its broadest and best meaning, religion is right living. Jesus came that we might have abundant life. And all factors that build for a full, rich life lived at its best have their part in spiritual development and training. Many of these influences begin the moment the babe has set his feet on the "shores of time."

Laying the Foundations

Not until about three years of age is the child able to grasp much of the thought about God. Yet before this time he may have been given many impressions which, while they are not definitely remembered in later years, nevertheless supply the prepared soil in which seeds of more direct instruction find favorable conditions for growth.

From the very first, right habits of sleeping, feeding, and responding to care and attention can be formed; this will in the

end save much fretting, ill-nature, and rebellion, all of which have their bearing on mood and disposition and, through these, on the spiritual nature. The foundations of good health and freedom from pain and discomfort can in no small degree be insured; and good digestion, healthy nerves, and normal bodily functioning play no small part in determining the quality of the moral and religious life. Through wise and loving care and through providing a congenial atmosphere in the home, happiness, cheerfulness, and good nature may be promoted —factors which lie at the very foundation of all the finer spiritual qualities. Through loving and sympathetic companionship the bonds of affection and understanding can be established between parents and child which will render example and instruction doubly effective when the child has become old enough to respond to them.

In all these and many other ways, then, the mother can from the earliest days of her child's life be making sure that the *beginnings* are right. These factors, rightly considered, are as much a part of the child's religious training as the more direct teaching he will later receive. To neglect these essentials may leave a fatal weakness in the foundations upon which the higher spiritual structure rests.

The Unbreakable Unity

Let the mother therefore realize that life, her child's life, is a great *unity*. There is no part of it that does not affect all other parts. There is no time in the life that does not in some measure determine all that part of the life which comes after. There is no experience—no train of thought, no affection, no ideal, no decision, no loyalty that does not owe much to what has preceded it in experience.

This point of view offers the mother cause both for rejoicing and for a hesitant approaching of her task. On the one hand she realizes that she need not wait for the years to pass and

bring her babe the power to understand great thoughts and grasp deep meanings before she can begin to form his character and shape his destiny. On the other hand she recognizes that there is no time to waste, that foundations are being laid, habits set up, and the background established upon which all later building of character and destiny must rest. With or without her help this is taking place.

With the love of motherhood prompting her and with the religious motive actuating her, every true mother will therefore seek to *know her child*, and from the first so nurture and guide him that this bit of divine life may never know the tragedy of separation from its Author.

First Impressions: An Interpretation

"Alpha—Night—Silence—a struggle for the light, and he did not know what light was. An effort to cry, and he did not know that he had a voice. He opened his eyes and 'there was light.' He opened his lips and hailed the world with a cry for help. He did not know the language of the inhabitants of the planet upon which Providence had cast him. So he saluted them in the one universal speech of God's creatures, a cry. Everybody—every one of God's children understands that. A tiny craft in sight of new shores—he could not tell from what port he was cleared; he did not know where he was. He had no reckoning, no chart, no pilot. No one knew whence he came. Some one said he came from heaven. And the baby himself knew as little about it as the learned people gathered to welcome him. There was a man's voice, the Doctor's, strong and reassuring. There was a woman's voice, soothing and comforting, the voice of the nurse. And one was a mother's voice. There is none other like it. It was the first music he had ever heard in this world and the sweetest."[1]

[1] Robert J. Burdette in Chimes From a Jester's Bells. The Bobbs-Merrill Company, Indianapolis.

CHAPTER II

THE AWAKENING MIND

The mind of a child! Who may know what it contains? As we look down upon the small mass of flesh and soul we call a babe, who can understand the mental state of this new being who has no memories, no plans, no ambitions; who has neither ideas nor connected thoughts; who understands no language, nor recognizes any object upon which the eye may rest?

The Mind at Birth

Yet here this child is, and he possesses some sort of consciousness. He is aware, even if but dimly, of sights and sounds and contacts and tastes and temperatures. These cannot mean to him what they do to us, but he in his own way responds to them. Speech is to him not made up of words and sentences, but of a buzzing, rumbling, hissing continuity of meaningless sound. The immediate environment does not consist of people and chairs and cribs and lamps and tables and what-not, but of a confused mixture of impressions with no object or person separated from the puzzling complex. The world to the newborn child "is a big, blooming, buzzing confusion," says William James.

From the first, the babe is sensitive to hunger, to pain, and to other forms of discomfort. He may not know just what is troubling him when his stomach becomes empty, but he realizes that something is the matter and acts accordingly. He may not know what is causing the pain nor even from what part of the body the pain comes when a pin is sticking, but he is aware that something is wrong with his world and voices a protest. Where knowledge and intelligence are not yet ready

to guide instinct takes hold and the child does what his race has grown accustomed to do in similar circumstances through a million generations. At the beginning the child is an automaton. He has neither thought, conscious desire, nor purposed will. He is nevertheless a living automaton, and will soon pass from the automatic stage.

Bodily movements are not at first directed by conscious purpose, for one can manifestly not purpose to perform an act which one has never learned to perform -one must have a copy for his act. Hence the first movements of the child are random movements, the result of the sheer impulse to move, wriggle, kick, thrust, turn the head, rather than to be quite still and immobile.

These early movements are not only random and impulsive, but they are for the most part unrelated to each other, they are uncoordinated. So we observe that the two hands do not act in unison as successfully as they later come to do. The legs do not seem always to agree as to direction or time of action. The eyes, even, have not yet developed perfect team work and may look in different directions instead of acting together.

Getting Under Way

"A very imperfect machine, this new-born babe," an uninformed observer might say. Yet a most marvelous machine —and much more than a machine. For this small life has wrapped up in it in potential form all that the life can ever become. It is like the acorn with the perfect oak tree at its heart. Nurture, training, education do not add new powers; they only make actual through growth and development what was already there through the gift of nature.

So, a little later we find this imperfect mind has changed. Memory begins, and the mother has the joy that comes from seeing that her child remembers her face and recognizes her.

Sensation has become more perfect, and food that is not of a pleasing temperature or taste is refused. Objects are perceived, and the child will follow with his eyes and head the

AFTER NINE MONTHS IN LIFE'S SCHOOL

movement of a thing that attracts his attention. Familiar articles come to be associated with their uses, and a sight of the feeding bottle brings a demand for food; a glimpse of wraps

and the gocart creates the expectation of a trip out; the rattle is shaken, the ball thrown and promising objects put into the mouth.

While all this is going on a similar development is taking place in the affections and emotions. There comes a day when the child smiles when pleased. Unmistakable expressions of anger occur when things do not go right. Cooing, crowing, and gurgling announce that all is right with the world. Nestling, reaching, and clasping tell of the beginnings of love for the mother.

As the months pass understanding broadens and the power to grasp the meaning of speech and of actions grows. The child knows from word or tone when he is being reproved and when he is being praised. He is receiving impressions of conduct and learning to respond to control. He tears a book and has his hands spatted for it; memory and association come to his aid on the next occasion and he foregoes the pleasure of hearing the *r-r-r-p* of the tearing sheet; he is developing self-restraint and control.

Gradually out of countless impressions of approval and disapproval, out of rewards and punishments, out of lessons learned by pain of consequences and by restraints or promptings of mother and father the sense of right and wrong develops. Probably for every child at one time in his existence *right* is what he is allowed to do, and wrong is what he is restrained from doing.

So, little by little, line upon line and precept upon precept, the child learns his world and how to adjust himself to it. Parallel with this development the physical and mental powers are enlarging. Sensation reaches its capacity, memory and imagination increase, reason dawns, imitation takes hold, feeling and emotion grow deeper and broaden their range. Muscular skill increases, bodily parts learn to work together, play becomes a controlling motive.

From beginnings which at the first seem but a promise the

mother sees taking place before her the miracle of growth which transforms her helpless babe into a self-directing being, responsible in his own right to his Creator and capable of taking his place in the world of men and affairs.

The Law of Spiritual Growth

It is necessary that the mother who would guide her child's religious development should understand the laws of his mental growth, for the same powers of mind and heart are used in religious thought and feeling that apply to other aspects of experience. In coming to understand about God the child employs the same mental processes as when he comes to understand something in his human relationships. When his feelings of love, friendship, and loyalty go out to Jesus these are the same feeling activities which come into play in his love, friendship, and loyalty to his earthly parents and friends. When the age has come for making choices and reaching decisions for himself, the same laws will govern in the matter of religion that control in other affairs.

Because of this significant truth it follows that the child can progress no faster in his religious development than in the rest of his development. He cannot understand or use religious truths that are beyond his grasp any more than he can other truths which he cannot comprehend. He cannot experience feelings or emotions too deep or too exalted for him in religious lines any more than he can in other lines.

Therefore religious training must be suited to the child. Strong meat must not be fed to babes. "First the blade, then the ear, after that the full corn in the ear," is the irrevocable law which must be obeyed.

Books for mothers:

"The American Home Series" published by The Abingdon Press (Pamphlets):

The Education of the Baby Until It is One Year Old.
The First Year in a Baby's Life.
The Second and Third Years.
The Biography of a Baby, Milicent W. Shinn. Published by Houghton Mifflin Company.
Fundamentals of Child Study (Chap. V), Kirkpatrick. Published by The Macmillan Company, New York.

CHAPTER III

PHYSICAL FOUNDATIONS

In the olden day the physical nature was held in low regard. "The world, the flesh, and the devil" were all condemned in the same breath. The soul was thought to suffer contamination by its contact with the body, and the body was neglected, abused, and sometimes even cruelly maimed in the vain hope of purifying the spirit by mortifying the flesh!

The Body and the Soul

But in this better day we no longer accept such a false and debasing doctrine. Good health ministers to beauty of soul as well as body. In Browning's words,

> "All good things are ours,
> Nor soul helps flesh more now
> Than flesh helps soul."

The mother who would guide aright her child's religious development must understand the *whole* child. She must realize that religion is inextricably bound up with the entire life. There is no possibility of considering spiritual growth separated from the normal growth of body and mind. Religion not only concerns every department of life, but is in turn influenced by all that life contains.

If we could but know our children better—know the frail little body, and especially the delicate and tender brain and nervous system! Ordinarily we do not think of babies being nervous. "Nerves" are a luxury reserved for harassed or overworked adults. Mother is tired with a stinging weariness, or father comes home from a day of racking cares, and the nerves

are on edge. Each needs quiet and rest and soothing ministrations and sleep to "knit up the raveled sleeve of care."

But the baby? The baby, who has no work, no care, no burdens to shoulder?— Who knows? This new and unripe brain, "these untried nerves—do they too not feel the strain and tension of existence? Do they not weary under infantile troubles as real as those that disturb our own peace of mind? May they not become frayed by worry or fretting, or too much attention and excitement, or too many people about, or want of sleep at proper time?

Sleep and Rest

The observing mother realizes how easily and quickly the young child tires. A happy, hilarious play spell is on, and it seems a pity to stop it. But after a time the enjoyment lessens, signs of fretting are seen, and perhaps the baby cries. The child is overtired; the play should have been stopped sooner and the weary brain and nerves given a chance to recover their tone. Such overtiring, if it occurs too often, leads the child to irritable moods and fretful tempers, thereby spoiling the disposition as well as retarding growth and development.

For the first three months the babe needs for the most part but to sleep and eat. Plentiful sleep remains one of the chief requirements throughout childhood. Many children who are cross and unruly and who show undesirable streaks of rebellion are but the victims of shortened hours of sleep and are paying the penalty which nature never fails to exact of those who trespass on her laws. Sleep is nature's best restorer and builder.

At birth, from eighteen to twenty hours a day should be devoted to sleep; at six months, from sixteen to eighteen hours; during the second year, from fifteen to sixteen hours; the third year, from fourteen to fifteen hours; and for the next three years an average of thirteen hours. Up to school age children should take a day nap to break the long strain on the nervous

system of a day of active play. The habit of an early and regular bedtime hour following a simple meal should be as fixed as the setting of the sun. Children who are allowed to suit their own fancy about going to bed, or those whose bedtime hour is changed on every slight pretext cannot escape the penalty sure to be imposed on disposition as well as body for the disregard of inexorable law.

Food, Growth, and Character

Of equal importance in building good foundations is the matter of *nutrition*. Probably few mothers think when feeding their children or planning a dietary of any important effects beyond physical growth and health. Yet science teaches us that there is an undoubted relation between malnutrition and moral delinquency and degeneracy.

For the young infant the mother's milk is the natural and best food. No substitute for it has ever been discovered. While we have no complete statistics for the entire country, it is known that for large masses of our population one baby out of every ten born dies during its first year. This is a considerably larger percentage than of soldiers killed at the front in the late European war. It is safer to be a soldier in active modern warfare than to be a baby during the first year of life in modern America! And physicians everywhere tell us that the greatest single factor in this tragic infant mortality is feeding. Three fourths of the babies who die the first year are bottle fed. Nearly one third of a million children die annually in the United States under five years of age—more from incorrect feeding than from any other causes, or probably from all other causes combined.

But it is not a question of mortality only. Not all improperly fed children die under the mistreatment, but none of those who live escape the later handicap which malnutrition is sure to place upon them. Out of one hundred and one Better Babies

selected at random from a contest, eighty-nine were breast fed, eight were fed by a combination of breast and bottle, and only four on the bottle alone. Who can estimate the greater advantage and larger promise lying ahead of the child who has a good physical start in life! No considerations of personal or selfish nature should cause the mother to refuse or neglect the sacred duty of nursing her offspring.

Regularity of feeding is almost as much a factor in good nutrition of young children as the quality of the food itself. The baby should be fed by the clock just as it should be put to sleep by the clock. This is in part because regular feeding is one of the factors of good nutrition; it is also a factor in the grounding of certain fundamental physical habits which lay the foundations of stability of character. "But," says one mother, "surely my baby knows better when it is hungry than I could know." No, such is not the case. The baby is quite certain to interpret various kinds of discomfort as hunger, and therefore to get into the habit of expecting to be fed at all times. The result is an overworked stomach, indigestion, more discomfort, and more clamoring for food. On the other hand, the baby, if healthy, can be trained to become hungry at regular intervals, take a full meal, and then be satisfied until feeding time comes again.

A psychologist writes that one of the most common errors of adults in dealing with children's minds is that of interpreting the child's mind in terms of their own. One wonders whether the same principle does not hold for many careless or ignorant parents in dealing with the bodies of their children. Paul was generous in his judgment when he said, "We do not feed strong meat to babes." For that is, in effect, just what we do when we allow the child to have food not adapted to his age. Sara is between two and three years of age. She was given several ice-cream cones at a summer picnic—because she cried for them. The next day she was cross and fretful and had a rash

over her face. "It's the heat," said her mother. "It is indigestion caused by improper feeding," said the doctor. Eighteen months' old Bobbie was given peanuts by a doting grandparent because "he always gave his children what they wanted to eat and it didn't hurt them." Sequel: vomiting, fever, castor oil, several days of peevishness and low spirits, and so much of happiness, health, and good nature checked out of the bank of Bobbie's future.

The good old family doctor, sitting by the bedside of a sick child, said to the young mother gently but with terrible meaning: "It is true that the sins of the fathers are visited upon the children, but perhaps it is even more true that the ignorance or carelessness of the mothers is visited upon them."

In the surveys that have been made in our public schools an alarmingly large proportion of children have been found suffering from various forms of malnutrition. These children come from the "best" homes as well as from the homes of the poorer classes. In most cases it is not so much a question of the amount of money spent on the table as of the careful study of a particular child's needs for his health and correct growth. A serious aspect of the matter is that not only is the child's physical development being retarded but his mental power is being impaired and his whole future jeopardized.

It is stated by Dr. William R. Emerson that probably one third of our school children are not up to normal health, although apparently they may seem to be fairly well and strong. Many of these troubles, possibly most of them, had their origin during the first five years of the child's life.

The Breath of Life

It is as possible to starve the child for want of *air* as for want of food. When we close the drafts of a stove we shut out the oxygen and the fire burns low or goes out. When we keep the baby in a close, ill-ventilated room we rob him of the

life-giving oxygen and the fires of life burn low—they may even go out if some ailment or disease attacks the weakened organs. The pale face, the anemic body, the tendency to take cold are evidences of oxygen starvation.

Referring again to the one hundred and one Better Babies in the contest: eighty had always slept alone, and ninety-one had always slept with the windows open. The "drafts" were kept open for the young organism so that the fires of growth and health might burn brightly.

Many mothers, sensing the fact that the young child requires more heat than the adult, are afraid of the open air or out-of-doors for their children. It is just at this period of life, however, that the child is making his most rapid growth, and so needs an abundance of pure air and sunshine. The outdoor nap when the weather permits, outdoor play in proper clothing to insure protection, abundance of sunlight at all seasons of the year—these are valuable insurance against sickness and disease and the surest guarantee of vigor and normal development.

Clothing and Comfort

In the *dressing* of her child the sensible mother will know its needs and not be too much influenced on the one hand by tradition nor on the other by the fads of the day. Miss Shinn tells us that babies lose a great deal of their normal activity through the wearing of clothes. Since children do not live in tropical forests nor have their own hair coverings they must wear clothes, but we ought to leave the little limbs as free as we can without risk from cold. A chance to roll about nude in a room that is safely warm is a great thing for a baby. Freedom of movement, adaptation to play, protection against the weather and physical comfort should be considered ahead of convention and fashion, though attractiveness and artistic effect need not be neglected.

In many cities of our country children's health clinics have been established. In these clinics five essential factors are taken as the basis of good health:

A STATE PRIZE BABY

The Good Nature back of this Smile means much for future Disposition and Character

1. To get children to take proper food at proper intervals.
2. To prevent over fatigue.
3. To secure fresh air day and night.
4. To establish sufficient home discipline to carry out good health habits.
5. To remove physical, mental and social causes of malnutrition.

There are very few children who are not suffering from the lack of one or more of these essentials for the securing of good health and full development. Should not all parents study their children in the light of these factors in order that they may avoid the handicaps which later may defeat them in arriving at the goal? Should we not rid ourselves of the comfortable fallacy that the physical disabilities of childhood will be "outgrown" if let alone? Should we not accept the cold, cruel fact that many of these disabilities will, if let alone, increase and that even those that are "outgrown" have taken their toll from their victim?

Every child has a right to the best chance we can give him. Good health and a well-developed body are abundantly worth while for their own sake alone. But parents should also realize that while physical vigor does not insure a life of rectitude, it goes far to make the conditions favorable. A good digestion and an abundance of red blood bear an important relation to clean morals.

Exercises for the Baby

Many educators believe that even before the impulse to spontaneous play has arisen the young child should regularly be given carefully planned physical exercises. These must, of course, be suited to his degree of development and his needs. They must not be overdone, strain tender muscles, or weary delicate brain and nerves. Their whole success and value depend on their perfect adjustment to the individual child.

Normal healthy babies from the age of even two months will enjoy suitable exercises properly given, and will come to respond to them with great satisfaction and glee. If the child cries or frets under them, it is a sure sign that the exercises are not being given in the right way.

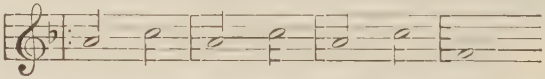
The exercises were devised and their accompanying illustrations[1] supplied by Mary L. Read, director of the School of Mothercraft, New York.

I. Arm Exercises; for developing the chest, upper back, and arms. Two simple exercises alternate, (1) in which the arms are extended outward and brought back, and (2) in which they are extended upward and brought back.

FIG. 1 FIG. 2

(1) Clasp child's hands and bring them together on chest (child may grasp mother's thumbs). Sing first note *la* with hands on chest as in Figure 1; with second note extend arms as in Figure 2; with third note return hands to chest. Repeat three times, then follow with (2).

No. 1 and 3 Outward arm movements and for right leg exercise



(2) Sing (as before) first note with hands on chest as in Figure 1; with second note raise arms above head as in Figure 3;

[1] The Mothercraft Manual, by courtesy of Little, Brown & Co., Boston.

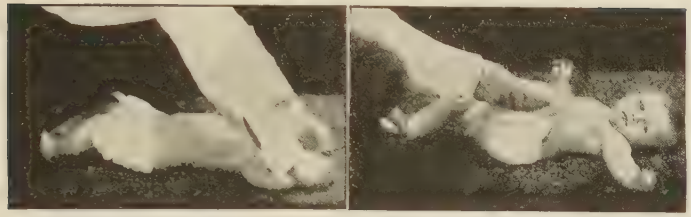
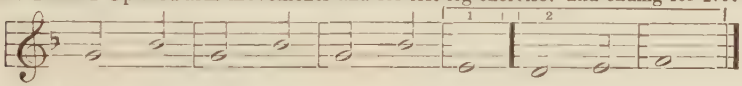


FIG. 3 FIG. 4

with third note return hands to chest. Repeat three times, then go back to (1), continuing to end of exercise period.

No. 2 and 4 Upward arm movements and for left leg exercise. 2nd ending for No. 4



II. Leg Exercises; for developing leg and trunk muscles. Two separate exercises are provided: (1) in which the leg is flexed at the knees and bent up to the body, and (2) in which the knee is kept straight and the leg brought to right angle with the body. These two leg exercises are not to be alternated as in the case of the arm exercises, either (1) or (2) being sufficient for one exercise period.

(1) Grasp child's right foot and with leg extended sing first note *la* (as in [1] arm movements); with second note bend knee to body as in Figure 4; with third note bring foot back to first position. Repeat for the left leg (using music as in [2] for arm movements). Do this alternately three times for each. Then repeat with both legs together (music as in either [1] or [2] for arm movements). Continue to end of exercise period.

(2) Grasp child's right leg as shown in Figures 5 and 6, keeping knee straight. Sing first note *la* with leg extended; with second note bend leg to right angle with body; with third note bring leg back to first position. Repeat for left leg. Do this alternately three times for each. Then repeat three times

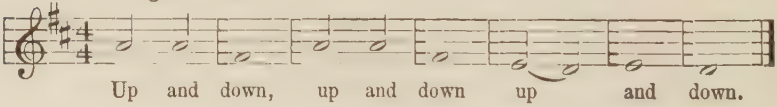
with both legs together. Continue this alternation to end of exercise period.

FIG. 5 FIG. 6

The leg exercises may be varied by using the directions found in Susan E. Blow's "Songs and Music of Froebel's Mother Play."

III. Pulling Exercises; for developing the muscles of the arms and trunk. When the child is able to lift his head he may be allowed to pull himself up to a sitting position, holding his mother's hands. Sing first note *la* with child lying as in Figure 7; with second note pull to sitting position, as in Figure 8; with third note return to first position. This may be repeated three times, gradually adding to the number as age and strength increase.

For Figures 7 and 8



IV. The "Wheelbarrow" Exercise; for developing all body muscles. About the age of eleven months many babies go "on all fours." At this stage the "wheelbarrow" exercise may begin. Grasp the baby's feet and lift them while he supports himself on his hands and arms. This must be done care-

fully, without jerks or sudden strains. At first the periods of strain should be very brief, the time being extended with increasing age and strength.

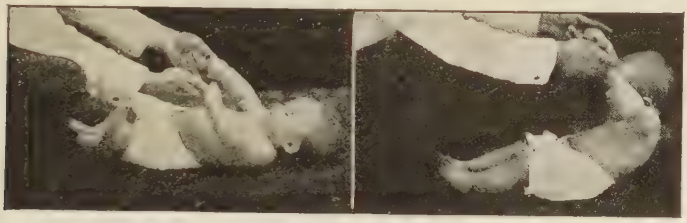


FIG. 7 FIG. 8

Books for mothers:

The Mothercraft Manual, Mary L. Read. Little, Brown & Co., Boston.

The Songs and Music of Froebel's Mother Play. Arranged by Susan E. Blow. D. Appleton & Co., New York City.

From pamphlets in Government Series:

Prenatal Care No. 1, Mrs. Max West.

Infant Care No. 2, Mrs. Max West.

Child Care No. 3, Mrs. Max West.

(The Pre-school Age)

Health Pamphlets published by Elizabeth McCormick Foundation, 6 No. Michigan Avenue, Chicago.

Parents and Their Problems, Vol. II. Published by the National Congress of Mothers, Washington, D. C.

CHAPTER IV

FIRST IMPRESSIONS

The babe is but a few days old, and the father as he holds his precious new-born son looks down upon him and somewhat tremulously remarks, "I believe I have begun to love this little mite already." "I have loved it for months before it was born," the mother replies, quietly. And not only had she loved her child, but she had prayed for it—prayed that the new Life that was to come to them might be strong in body and beautiful in character. Later she prayed that this man-child might be great—great because he was good, for she realized that greatness and goodness go hand in hand.

The Mother's Preparation

You will know from this that she was a praying mother. She felt that the strength which she daily received from the heavenly Father must have a part in the life of her child. It was natural for her to pray. It is for most mothers. So she kept on praying as she kept on loving because she could not help it. And are not these two the very foundation principles of religious life for the mother—praying and loving? The mother prayed that she might receive wisdom and strength for the training of her child; she prayed that her child should be blessed of God, fine, true and unselfish, radiating helpfulness; she prayed that she might love her child, with an intelligent affection that gives itself not unreasonably, but with a love which is coupled with clear insight, calm judgment, and sympathetic understanding of the needs of her child.

This very longing and praying for her child will influence the mother herself to be what she wishes her child to become,

for it naturally follows that what we strive for and have a passion to possess for the sake of another becomes a part of our own spiritual equipment. Nor can the child's character fail to be impressed by this longing and praying on the part of the mother. Though it is natural for mothers to pray and though most mothers do pray, yet there are many whose prayer life during girlhood and early womanhood has not been very definite, whose religious convictions have been somewhat vague, and to whom religion has not meant all that it might. But now with the coming of her babe there is a new longing in the mother's heart that the child shall remain within the fold, and a purpose that he shall be trained in religious things, for she covets for him the fullness of life and strength of character which depend on religious nurture and growth.

To realize this desire for her child the mother must do more than yearn. She must now become an active influence in his spiritual development. This means that she must first of all embody in herself the qualities of mind and heart that she would have built into the young life. It means that the beauty and the simplicity of the Christ example and teaching must have control in her daily living. Her standards and ideals must be high; she must be the soul of honor, rising above all pettiness and jealousy; she must cultivate that true insight into her child's nature that will make her a sympathetic companion, a happy play fellow; she must possess a joyous personality capable of spontaneously radiating love and happiness.

All of these qualities the mother will now desire and achieve not alone for what they will mean to herself, but for what they will mean to the child whose development she is to direct. And all of these qualities she can have increasingly in her own life, for they come from close companionship with beautiful thoughts and from living constantly in the presence of the best; they come from close companionship with God.

Unconscious Absorption of Religious Impressions

Religious training should not be postponed until the child is capable of full understanding, for even in the days of helpless infancy there are many influences and activities at work for the making of character. The child can breathe in from the atmosphere of his surroundings the spirit of good will, of helpfulness, of sympathy and love. He can form such an impression of human relationships that when he later receives instruction about the Fatherhood of God and the Brotherhood of Jesus he will have a background of precious meaning to give these concepts.

Likewise, the facts of devotion in family worship, grace at meals, and bedside prayer gradually lead the child to perform these acts for himself. None can estimate the value of these early impressions! The young mother prays at the baby's bedside as she tucks him in each night. She thanks God for his life. She prays that he may be unselfish, that his little life shall be expressive of happiness, that he may be kind to brothers and sisters, that he shall come to feel for himself the desire to do right. She prays for wisdom that she may know the right things to do and for strength that she may be able to carry out His plan for the child. Much of this the young child does not comprehend, but he realizes that something serious and beautiful is taking place, and that it has to do with him, and that it has to do with God.

It is better that the bedside prayer shall be an audible one, for the sound of the mother's reverent tones accompanied by the sight of her bowed head and clasped hands serves to make an indelible impression upon the plastic mind. Furthermore, if from the first the mother prays aloud, even before the babe can understand any word of meaning, it overcomes any diffidence she may have about audible prayer, while it also gives her confidence and prepares the way for the time a little later

when she and her child will have talks and prayers together at the bedtime hour.

In the Dawn of Religion in the Mind of a Child, Mrs. Mumford sets forth the value of audible prayer somewhat as follows: Thus, praying at the bedtime hour, night after night and month after month, there comes a time when the laddie seems to sense something of what his mother is doing as she kneels with her hand clasped about his. As yet he does not in the least understand it, but mother's face is beautiful and her voice somehow creates in him a feeling of wonder and quietness, and this feeling of quietness in turn becomes a feeling of reverence as he grows older. In time he recognizes this as a part of his bedtime hour.

Forming Religious Habits

The beauty and significance of these early acts of religious observance is that they serve to create permanent attitudes and establish lasting habits which will carry over into later years.

Marie is only two years old, but she enjoys sitting in her high chair at the family breakfast table. Breakfast had become a regular occasion. But one morning she had overslept and by the time she had come to the table father had said grace, and the family were eating. As soon as Marie was put into the high chair she bowed her head and clasped her hands. This was a part of the breakfast-time hour; the habit was formed and the attitude in process of development. The child felt grace before she understood it.

An instance of similar import. Channing sees brother and sister bow their heads at meal time. Something is being said. He doesn't understand it. Sometimes brother "says something," and sister does other times. So Channing mumbles. No one laughs or seems amused because it is real to the laddie. He is receiving a lesson in quietness and reverence. A little later

he will be taught words to say, and then he too will take his turn at saying grace.

The first value, therefore, of the bedtime prayer, grace at meals, the father's morning prayer for the family before the child can grasp their meaning is the fine opportunity which they give in preparing the soil for planting the seeds of definite instruction when the right time has come. And little by little the effect is being built into the growing mind; bit by bit responses are being made in the form of simple ideas. This little babe is beginning to understand.

The Quiet Hour

As the child grows older, the bedtime hour becomes a time of confidence between mother and child. Much of the richness of love and comradeship is missed by the mother who does not take the time to be with her child at the bedtime hour. They talk together; perhaps the child asks questions. The mother tells him of the wonderful Person whom we can neither see nor hear, but who loves us and has given us this beautiful world—God the heavenly Father, who has given us father and mother, the flowers, the birds, and everything that makes us happy. *The first ideas and impressions about God should be of love and happiness.* The child hears his mother speak of mother's love, of father's love, of God's love, and the child realizes that he loves mother and father; he is coming to know what love is. To him mother and father are the embodiment of all love and goodness. They should be to the child the first representatives of the love of God. They are his first interpreters of his ideas in religion. And as a child comes to feel the love he has for his mother and father, so will he understand without analyzing it something of the love of God, the heavenly Father.

In their talks together the mother tells her child how the heavenly Father loves his children, how he helps us to be good

and kind, how he cares for us and watches over us while we wake and while we sleep. The child learns that prayer is talking to God in a simple, reverent way, for mother talks to God, thanking him for the happy day and asking that he will watch over her child during the night, keeping him safe in his care.

In the great out-of-doors are still other opportunities to teach lessons about God. The child can be simply told how God has given us the sunshine and the green grass, the flowers and the birds. In later lessons he will learn more of the presence of God in nature. From his picture books and lessons as well as from his animal playmates he may be taught about God's care of animals and that we should be kind to them.

In some such simple ways as these can the first religious impressions be made upon the child while still too young for formal lessons in religion. These simple impressions of wonder, happiness, love, responsiveness are the beginnings out of which the fuller spiritual growth of more mature years will spring.

Books for mothers:

The Dawn of Religion in the Mind of a Child, Edith Read Mumford. Published by Longmans, Green & Co., New York.

The First Year in a Baby's Life, American Home Series. Published by The Abingdon Press, New York.

CHAPTER V

TEACHING ABOUT GOD

At the very center of the child's first instruction in religion should be God. Long before he can understand *religion* he can learn about a heavenly Father. The rather indefinite impressions about God which are at first formed should gradually give way to more definite ideas. This does not mean that the child (nor we!) can grasp the full meaning of God, but, rather, that little by little he may come to realize more fully his dependence on God and God's care of his children. The great thing is that the child shall from the first get such a concept of God as will attract him to God, and not make him afraid of God or not interested in him.

Making God Real to the Child

If the parents have used the opportunities to make early religious impressions, there will follow naturally many little expressions and questions about "Dod" in a simple childish way. These should be encouraged. Perhaps the child gives utterance to words that would be irreverent if spoken by an older person. But no; to the child everything is natural and real, and it is a serious mistake to laugh at or be shocked by mistaken ideas or expressions on the part of the child. The small boy who, when he heard the earth referred to as God's footstool, remarked, "My, what long legs God must have!" was not irreverent, but only stating what was to his understanding a perfectly natural conclusion. He did not know that he had said anything unusual, but by the attitude of his elders he might easily be made self-conscious and done a very great harm.

Probably no ideas of a little child can be termed "religious" in the sense that they are distinct from his other ideas. But this very intermingling of the so-called spiritual with the everyday run of experiences is a most valuable element in religious training. Indeed, it is a working principle if rightly understood. The child is linking up his thoughts of God with the thoughts and expressions in his little world. This is a natural development, and serves to spiritualize the whole range of experiences. Robert, taking his bath, calls mother to come and see Moses in the water; he has taken a soap baby and is floating it in the celluloid soap dish. One wee maiden said the newest rime that she had learned, though it was not especially religious, for grace at meal time. Another child for the meal-time prayer repeated the Golden Text, "Behold, your house is left unto you desolate!" The wise parents, realizing the spirit in which the words, though unsuitable, were spoken, accepted the situation as it was meant and did not embarrass the child by either levity or chiding.

The possibilities of linking the child's activities and experiences of the day with the thought of God are illustrated in this incident: Robert's father came into the kitchen one morning and the lad said, "Muvver cooks some bekfust food for Bobbie." Then he added, "Muvver cooks bekfust food, God makes bekfust food." Bobbie had remembered just then that mother had been showing him the beautiful colored pictures in his new picture book. In the picture Farmer Brown is plowing the field making it ready to sow the seed. Mother has told Bobbie in a simple way how God sends the sunshine and the rain to make the seeds grow; how by and by little plants come up out of the ground and grow to be tall plants, and then after many months the plants have little seeds that are taken to a place called a mill and are ground into breakfast food for Robert and many other little boys and girls; and how this food makes them grow big and strong like father and mother.

Such a story as this may be developed gradually, one part at a time, as much being given as the child will understand. The mother who will take the simple opportunities as they come naturally in the day's associations to tell the child of God, will find her child quickly responsive to the thought of a kind heavenly Father and his goodness. In these early lessons the teaching should never be forced or formal. The best lesson is one that is naturally drawn from the experience with which it is connected, a lesson that makes use of the "psychological moment."

The Natural Approach of the Child to God

The naturalness with which the child's daily experiences may be connected with the thought of God is seen in the way this mother used a commonplace occurrence for a lesson in religion: Billy's father has been in the war, and after his return Billy, sitting in his father's lap, had heard him tell many wonderful things, especially of the airplanes flying overhead. Billy too had once or twice seen these wonderful "birds" sailing across the sky. On one occasion, when his father was talking, Billy interrupted him long enough to ask, "Daddy, won't you make me an airplane?" "Yes, sometime," came the reply without thinking very much about it. Billy was in raptures and not a day was lost without his asking his father if he wouldn't "make the airplane to-day." Billy's father was a busy man, and put off his son on pretext, as fathers sometimes do. But down in his inner consciousness he came to realize that to make an airplane was something of an undertaking which he might not be able to accomplish. One morning, when the usual question was asked the father replied frankly, "Billy, I don't believe I know how to make an airplane." That his father couldn't make an airplane was a great blow to Billy. He looked at him in astonishment. Why his father could do anything! Walking slowly up to his mother with the great longing in his heart

he asked, "Muvver, do you 'spose the heavenly Father could make an airplane?"

This was enough for Billy's father. He felt he must make that airplane; he must keep his promise. He must come up to his child's expectations. It was a wonderful plane, three feet long and had something that at least passed for an engine, and it made a real whirring sound when it was wound up! Can you imagine Billy's happiness! At the bedtime hour, Billy's mother said, "Billy, don't you want to thank the heavenly Father for helping daddy to make the airplane?" Indeed Billy did, and this time the mother did not even suggest what to say in his prayer. It was a simple outpouring of a child's happy heart, natural and spontaneous. Out of the fullness of his gratitude Billy was learning to pray.

In this home the children are taught, naturally and simply, that everything good comes from God, and that he wants his children to be happy. They are taught that he is pleased when we do our best, and that he always stands ready to help us. At bedtime hour, mother and child often talk over the experiences of the child's day, and the part God has had in it.

In many homes the father takes his full share in teaching the child religion. This is as it should be. Father is a good playfellow and there may be the evening romp. Then the quiet time together, a little talk about the heavenly Father, the prayer and the child is in bed. Many a child would express the wish that Junior did when he reached up and pulled father down to him saying, "Daddy, we could have lots of fun if you'd only stay at home all day." This fact of the father's being away a greater part of the day may even be used as a lesson to teach how the father's love reaches back even while he is away from home, providing food, clothing, and other good things for his child.

Meredith and his father were great chums and playfellows from the time they used to roll the ball across the floor to the

time when the lad was old enough for them to take "hikes" together. There was hardly a day when the two did not have some time together, just by themselves. Without their realizing it mother often contrived these times, for she knew that father could give to the child some things which she could not. But there came the war and a time when Meredith's father had to be away from home for more than a year. One evening in their talks, Meredith said, "Mother, I do miss daddy dreadfully, but do you know sometimes I feel just as if he was with me and I play that we are talking together." The child who is fortunate enough to have such relations as these with his father will have little trouble to grasp the thought of a heavenly Father who is with him though not seen and with whom he can "talk together."

A God Who Is Near at Hand

Sometimes, perhaps through wrong teaching on our part, the child gets an idea of God as very far off—in heaven, and of heaven as "up above the sky." The understanding that love can reach us wherever we are was naturally reached in this incident:[1] John had been attending the kindergarten regularly and was very happy in sitting next to Dear Teacher every time she told a story or when they were arranged in the circle together. But one day a new child came. Mary Helen being rather timid, Miss Harrison suggested to John that he sit across the circle and let Mary Helen sit next to her. At first John absolutely refused. Why, he loved his Teacher so much he wanted to sit by her all the time! Miss Harrison said to John, very quietly, "Can't your love for me stretch across the room?" John took the challenge. In a little while he raised his hand and said, "Miss Harrison, *it stretches!*" At this moment John was ready to understand how God's love can "stretch" to him, and his to God.

[1] In A Study of Child Nature, by Elizabeth Harrison.

Mrs. Mumford tells how the child may come to understand the unseen God: The mother asks the child, "What makes your arm move, laddie?" when he inquires about what makes the branches of the trees move. And then he understands that just as an unseen force moves his arm so an unseen force is moving the trees. The child can not see the wind, but he sees what the wind does. He cannot see the love his mother has in her heart, but he knows what that love makes her do for him. He cannot see the love in his own heart, but he feels the love that he has for his mother. He feels the joy in his heart when he does right; he feels a sadness when he does wrong. In such ways he comes to understand the unseen.[1]

Three-and-a-half-year-old Winnifred, just home from her first day in the Beginners Department of the Sunday school, gave this account of her instruction, which while evidently not a verbatim account of her teacher's words, shows that she had grasped the idea truly: Mrs. Porter (her teacher) she say I am Jesus' little sheeps. First we sing a Jesus song. Then Mrs. Porter she say, "Little sheeps got lost from its mother in the dark and cry. It was cold and Jesus look out and say, 'My g'acious! Somebody have to go find little sheeps.' So he go out in the dark and bring it home like this (pantomime of hands across shoulder), 'n he take little sheeps upstairs, 'n take off its clothes, 'n give it g'ass water 'n tuck it in bed by its mother. An' she say, 'Little sheeps that don't do what they mother say, always get lost! But I awful glad see my baby 'gain!' "

The Child's Questions About God

As the child's mind develops and becomes more inquisitive the mother will often find it difficult to answer the child's questions about God. Where does God live? Is he in this room?

[1] The Dawn of Religion in the Mind of a Child, Longmans, Green & Co., New York. This is a valuable book for mothers of young children.

What kind of a place is his home? Who lives with God? These are difficult questions. Unless the child asks a particular question of this nature it is not advisable to impose the information upon him. Some children get the idea of an unseen God without any questioning, just as they can understand about a playmate or relative who lives at another place. They take it for granted without question. When questions are specifically asked, however, they should be answered as honestly and enlighteningly as possible. Where does God live?—God lives in his heaven. Where is heaven?—Heaven is all about us. Is God in this room?—Yes. God is everywhere. What kind of a place is his home?—A very beautiful and happy place. Who lives with God?—All his children live with him. We are God's children. We live with him. The very little child may be told that God is like his father only even more kind and loving. Usually it is best to satisfy younger children with broad statements not undertaking to give too much of detail which they cannot understand. One child was satisfied when told that God is a Person we can feel in our hearts but cannot see. In so far as the questions are answered at all they should be answered truthfully and nothing said that will later need to be denied.

A *spiritual* God is beyond the comprehension of the child. Hence it is natural for many children to endow him with physical characteristics. "God is so tall he can reach the sky," says one little child. A mental picture of God as a benign old gentleman with a long white beard was carried by one little girl for many years. Such incongruous ideas need not disturb the mother, providing the impression held by the child is not unpleasant or harmful. These concrete pictures, inevitable in the child's mind, will soon be corrected by instruction and more perfect understanding. The great thing now is to help the child form such an idea of God that he will be attracted by the concept instead of repelled.

Saving from Wrong Concepts of God

Mr. H. G. Wells was as a child evidently allowed to develop a very wrong picture of God, for he writes: "I who write was so set against God, thus rendered. He and his hell were the nightmares of my childhood; I hated him while I still believed, and who could help but hate? I thought of him as a fantastic monster perpetually spying, perpetually listening, perpetually waiting to condemn and strike me dead; his flames as ready as a grillroom fire. He was over me and about my feebleness and silliness and forgetfulness as the sky and sea would be about a child drowning in mid-Atlantic."

Wrong concepts of God may leave positive antagonisms which require years to overcome. A little girl of nearly four years had just lost her father. She did not understand the funeral and the flowers and the burial. She came to her mother in the evening and asked where her papa was. The stricken mother replied that "God had taken him."

"But when is he coming back?" asked the child.

The mother answered that he could not come back.

"Not ever?" persisted the child.

"Not ever," whispered the mother.

"Won't God let him?" asked the relentless questioner.

The heart-broken mother hesitated for a word of wisdom, but finally answered, "No, God will not let him come back to us."

And in that moment the harm was done. The child had formed a wrong concept of God as one who would willfully take away her father and not let him return. She burst out in a fit of passion: "I don't like God! He takes my papa and keeps him away."

That night she refused to say her prayer, and for weeks remained rebellious and unforgiving toward the God whom she accused of having robbed her of her father.

The concept of God which the child first needs, therefore, is God as loving Father, expecting obedience and trust from his children; God as inviting Friend; God as friendly Protector; God ever near at hand; God who can understand and sympathize with children and enter into their joys and sorrows; God as Creator, in the sunshine and the flowers; but above all, God filling the heart with love and gladness. The concept which the child needs of Jesus is of his surpassing goodness, his unselfish courage, and his loving service. All religious teaching which will lead to such concepts as these is grounding the child in knowledge that is rich and fruitful, for it is making God and Jesus *real* to him. All teaching which leads to false concepts is an obstacle in the way of spiritual development.

Books for mothers:

Childhood and Character, Hugh Hartshorne. Published by The Pilgrim Press, Boston.

The Child as God's Child, Charles Rishell.

The Unfolding Life, Antoinette Abernethy Lamoreaux. Published by Fleming H. Revell Company, New York.

Child Nature and Child Nurture, Edward Porter St. John. Published by The Pilgrim Press, Boston.

CHAPTER VI

TEACHING THE CHILD TO PRAY

Inseparable from the idea of God is the tendency to pray. Only gradually does the child learn to pray. His understanding and use of prayer cannot outrun his mental growth and the broadening range of everyday experience.

In preceding chapters we have briefly suggested the natural order of the child's mental and religious development. At the beginning there is the dawn of the first dim consciousness, then the fuller response to the world of sensory stimuli—the sights and sounds and contacts of nature—and gradually the growth of ideas and acquaintance with an increasingly wider environment. Among the child's first impressions of people should be those of love, comfort, and happiness coming from his father and mother. These impressions, imperfect and incomplete as they are, are the foundation for the later comprehension of love and happiness coming from the heavenly Father. Likewise there should be impressions of religious quietness and reverence, coming from seeing the parents in prayer and worship. Such impressions precede and serve as a basis for the more definite religious feelings and ideas. It is of the utmost importance that the religious awakening be interwoven with the child's general mental development and form a part of his everyday experiences in the home. For only in this way can religion be made a true part of life and character.

Learning to Pray

Prayer first comes to the child by imitation and suggestion. Through the first few years his experience with prayer comes

from the prayers of his mother and father or older brothers and sisters. There will have been many quiet times together at the bedtime hour or in the little timely talks in answer to the child's questioning. The mother has by wise use of these opportunities paved the way for the first religious thoughts and understanding, and the child is beginning to form some connected religious ideas.

In thanking God as his heavenly Father the child naturally draws upon the idea of fatherhood which has come from his experience with his own father and the love and protecting care he has shown for his child. If earthly fatherhood has meant to the child what it should, prayer will be, therefore, talking to God as the child would talk to his own loving father, though reverence and awe should gradually develop. The great end and aim of prayer at first is to bring the child to find in God a Friend and Father to whom he as naturally turns as to his earthly father. This is to be brought about step by step and in a very natural way.

As early as may be, possibly within the second or third year, the child should be taught to kneel at the bedside with the mother while she prays the little prayers that he understands. The attitude of kneeling induces a feeling of quietness and reverence and helps to form the habit of prayer. The first prayers should be simple and not more than a few sentences in length. If the prayers are too long, the child cannot give his attention and soon loses interest and only waits for the prayer to be over. The prayers should be formed about the child's closest interests and experiences. In this way, back of the act of praying will be the emotional impulse which belongs to all true prayer and worship.

In the first prayers, before the child can formulate prayers for himself, the mother or father voices for the little child the thoughts and desires which he feels but cannot yet express. The prayers may take such forms as these:

Dear God, our heavenly Father, I thank thee that thou dost love a little child like me. Watch over me while I sleep to-night. Keep me safe in thy care. Amen.

Dear God, our heavenly Father, I thank thee for mother and father [other members of the family included]. Keep me safe in thy care and watch over me while I sleep. Amen.

As the child develops he comes to understand more and more about God, how he has given him mother and father, and how he has sent the flowers, the birds, the sunshine and other prized gifts. Perhaps the bedtime story has been about these things. The little simple prayer that mother makes while he kneels at her side expresses this thought:

Dear God, I thank thee for the flowers and the birds and the sunshine, and for my kitty. Keep me safe in thy care. Watch over me while I sleep. Amen.

From the succession of the quiet bedtime talks and prayers, a religious feeling is gradually being developed and valuable seed is being sown. The mother teaches her child that prayer is talking to God in an earnest quiet way. She may express the longing of her own heart and at the same time impress her child by praying simply and spontaneously at his bedside that God may keep him and bless him and make him happy and good.

Creating the Mood for Prayer

A prayer to be spontaneous must come from the thoughts and desires of the child himself. As early as possible he should be led to express himself, for expression is the fundamental law of growth. At first the child will need help and suggestion. The mother may by questioning, or by speaking of some joy or gladness of the day, suggest thankfulness or awaken love

INFANT SAMUEL (Reynolds)

and appreciation and so prepare the *mood* for prayer. At just the right moment she asks, "Do you not want to thank God for . . . (naming some experience or gift that has come to him)?" and the child readily begins to formulate his own prayer.

"I not pway to-night," three-year-old Robert says to his mother, "I don't want to pway." Mother does not seem shocked or say, "Why, Robert, I am surprised!" or "Don't you know it is naughty for you not to want to pray?" Instead, mother says quietly, "We had a good time in the park to-day, didn't we?" And Robert replies without seeing his mother's purpose to lead him out of his little mood of mischief or rebelliousness, or, just being tired, "Yes, we did. I fed bunnies; 'itty birds came too. Go to park too-mah-wah, Muvver?" "Perhaps. What else did Bobbie see?" "Pitty flowers and big, big lake. Bobby takes boat too-mah-wah?" "Yes, if we go." The undressing is finished, and again mother says, "Don't you want to thank the heavenly Father for all the things that made you happy to-day?" Bobbie, now in a different mood, kneels and prays with mother, adding words of his own for the things that impressed him most.

Many mothers teach their children the addition of the little formula at the close of the prayer: "God bless father, God bless mother," and so on through the list. Whatever comes to the child naturally and means much to him may be a part of his prayer.

No more lively lad than George ever lived. He was full of mischief, and kept father's and mother's ingenuity and patience taxed to the utmost, and yet withal he was generous and fine-spirited. George was taught by his parents to pray for the things that concerned him and to thank God for his pleasures. On one occasion there had been a heavy snow during the night. The mayor of the town had decreed that the hill on Fourth Avenue should be reserved for the coasters,

that no traffic of any kind should trespass here. George had had two hours after school of great fun coasting. That night in his prayer, George thanked God that there was "one slick hill in Mount Vernon." The prayer came spontaneous and genuine from a warm heart full of boyish gratitude. Prayers of this sort lead to true spiritual growth and to a loving consciousness of the *reality* and *goodness* of God.

What the Child Shall Pray About

The child's prayer experience should develop as his other experiences broaden. As his interests come to include more persons, activities and objects, the thought of these will naturally be included in his prayers. As he learns that happiness can spring from loving service to others; that pain and suffering come from disobedience, selfishness and bad temper; that he often sorrows over some naughtiness and sincerely wishes he had not done the wrong act—as he comes, in fact, to some understanding of right and wrong conduct, then he is ready to learn to pray the prayer for help and forgiveness.

Wrong impressions of God often make it difficult for a child to pray this type of prayer. "God does not love you when you are naughty," said one unwise mother to her small son. First of all, this is, of course, false teaching. God does love his children when they are "naughty"—loves them enough to send his Son to die for them. God does not love or cease to love in accordance with the conduct of his children. Added to the false idea lodged in the child's mind by the mother's foolish words was the difficulty created when he came to ask forgiveness for being naughty. How could he pray for forgiveness to One who did not love him! The result of such teaching is that the child loses the tendency to pray and so drifts away from the near consciousness of God.

As the child becomes capable of knowing when he has done wrong, he needs to learn the prayer for forgiveness. Patience

and sympathy must accompany whatever firmness may be necessary in dealing with the erring child. Petulance and hasty temper on the part of the parent, or ill-considered rebukes, all tend to make true repentance difficult. For the child to be *forced* to ask forgiveness of the mother or of God robs the act of all educative value. Teach, rather, the pain and hurt that come from the wrong act. Appeal to the inner fund of sympathy and good will in every child's heart. Then suggest the asking for forgiveness, and the response will usually come. And when it comes a real victory has been won, for not until one feels that he *wants to be forgiven* is he really ready to pray for forgiveness.

Even when the child is grievously in the wrong he needs always to feel the unchanging quality of the mother's sympathy and understanding. Out of these impressions will gradually but inevitably grow the comprehension of God's greater sympathy and completer understanding and his readiness to receive the erring but repentant child into his favor.

Praying or "Saying Prayers"

There is no question but that the *habit* of prayer should be established in childhood. This raises the question of whether the child should be made to pray when he does not feel like it; whether he should pray from a sense of duty. For habits come only from repeated acts, and every break in the performance of the act interferes with the habit. Yet, to pray from a sense of duty is a rather unsatisfactory process. To pray because he is told he "ought to say his prayers" will leave the small worshiper cold. You may remember that Pip, in Dickens' "Great Expectations," was forever being admonished by his sister, "Be grateful. Be grateful." The result was to choke the springs of gratitude in Pip's heart. It is a fruitless thing to compel a child to say a prayer; it is a dangerous thing to leave him with a prayer unsaid. We come back to the principle,

therefore, that the child must be led to *want* to pray. The impulse which finds expression is present in all normal children and needs but to be freed by leading the mood to the point where expression in prayer is the easy and natural thing.

While the child is taught to pray about everything that concerns him, and that God is ready to hear and answer his prayers, he must be led to see that his prayers are not always answered just as he would like.

This lesson is not difficult for the child to grasp, for he sometimes asks father or mother for things that are not given him. It is explained that father or mother has a good reason for not granting the request and the child understands and learns to be contented. It rained on the day of the picnic though Margaret had trustingly prayed the night before for a beautiful day. Now the picnic is spoiled and Margaret is disappointed. But mother has told her in their talks how the heavenly Father sends the rain to make the green things grow. The cattle are eating the green grass in the pasture, which would be brown and bare were it not for the rain. Farmer Brown is happy because it is making the wheat and corn grow. The people and the little children in the hot cities are glad because the rain has cooled off the air which had become hot and dry. So Margaret is led to realize that God's world is big and that many people are needing some things which Margaret does not know about. She concludes that the rain is making other people happy. "We will make the best of it," mother says, and Margaret is satisfied.

Teaching the Child to Help Answer His Own Prayers

Of the highest importance to the child is the lesson that we must always do our part in having our prayers answered. The Sunday school teacher gave her class this illustration: If you should put the little gift that you are making for mother away in the closet, and ask God to finish it for you it wouldn't

be done. We must do our part; mere asking for something is not real prayer. God will help us do what is our task to do, but he will not do our work for us.

As the child grows older he often expresses some cherished desire or ambition, something he wants to do when he grows up. It was Harlan's great ambition to be a football player. Perhaps father had paved the way by giving the lad a football when he was a tiny chap. Mother had remonstrated as mothers will about football. But now and then in their talks at bedtime, mother and the laddie would talk about football, for mother felt she must be interested in it and care for it too if Laddie did. They would discuss the qualities of a football player and what he should be in everyday life. He must be honest, he must be brave, he must obey the rules of the game, he must help others in their play. Possibly the prayer they had together with the mother leading ran like this: "Dear God, help us to be fair and square with our playmates. Help us to do our best. Help us to follow the Golden Rule. Amen." Later, this lad, grown to high school age attained his ambition and was a football player. Who can tell but it was the result of those bedtime talks and prayer that led him to post this motto on the wall of his room.

"Play the game;
Win if you can,
Lose if you must,
But be a man!"

If from the first the child is taught to pray from his own thoughts and feelings, the prayer is sure to be spontaneous and natural. Supplementing these may be, if mothers desire, more formal prayers which are learned and made a part of the prayer-time expression. In teaching the formal prayer, its meaning should be made clear and its significance realized.

Forms of Prayers to be Used

It is doubtful whether the following form of the old prayer should ever be used:

Now I lay me down to sleep,
I pray thee, Lord, my soul to keep,
If I should die before I wake,
I pray thee, Lord, my soul to take.

Most children either naturally fear death or are easily made to fear it by unintentional suggestions. It is the testimony of many that the line, "If I should die before I wake," proves a real barb in the tender sensibilities of childhood. First a dim feeling and later a more specific realization of the fact is suggested by the sentiment that many die in their sleep or else we would not pray about it. One writer tells how, after saying this prayer, there usually followed the pathetic and spontaneous little petition, "Heavenly Father, do not let me die in my sleep."

A better form of this much used old prayer is the following:

Now I lay me down to sleep,
I pray, thee, Lord, thy child to keep.
Thy care be with me all the night
And keep me safe till morning light.

While the bedtime hour with its freedom from hurry and its opportunities to review the day offers precious opportunities, the morning prayer should not be neglected. It is worth much to the child to start the day with thoughts of God and a prayer to him. If it is possible for mother or father to be with the child when he awakens, the talk may turn to the day ahead with its plans, its play and happiness. The birds singing outside, the bright sunshine, the dancing leaves on the trees—whatever is beautiful and attractive to the child may be called to his attention to turn his mood toward gladness and good cheer. Then, a little prayer led by father or mother:

> Dear God, I thank thee for keeping me through the night. I thank thee for the beautiful day and the good time I will have. Help me to be good to-day. Amen.

One child, whose mood had been prepared by a waking time conversation with his mother spontaneously prayed after this fashion:

> Dear God, heavenly Father, I am glad for this happy day. I am glad for the drive to the woods we are going to have to-day. Thank you, God. Amen.

Who will say that a simple prayer such as this, coming from a heart that means it, may not contain more of the true prayer spirit than many a longer prayer of finer diction might have!

Growth in Prayer

As the child learns to express love and appreciation to God, they come to have a real part in his life. He learns that happiness springs from being unselfish and from doing little acts of service for others. He learns the difference between right and wrong. He wants to be loved and trusted and learns that he must express this love in being kind to others and in being honest in his little dealings with brothers and sisters or father and mother. He has found out through experience that to be good and kind, to be unselfish and truthful, is not an easy matter. He learns by example and teaching that the great heavenly Father hears his prayer and helps him to be good and kind, loving and unselfish. He learns that he cannot overcome his little faults by himself alone. He learns that the great heart of the loving Father is ready to help him in his little trials —real, as they are to him—if he will do his part, asking God to help him, trying again and again to do his best.

The effects of prayer in the life of the child are very deep-

seated and vital. As he learns to express his desires and appreciations to God, religious feeling naturally grows and becomes an increasingly important factor in his life. Through praying that he may be good and unselfish there comes a clearer realization of the meaning of good behavior and of doing kindly service for others. Through praying for forgiveness when he has done wrong his sense of right and wrong is made more clear and his conscience sharpened. Hence through his own prayers and the prayers of his parents the child comes to give God a very real and important place in his life. Without in the least knowing it at the time the child in his prayers is setting before himself the ideal into which his character should develop.

Books for mothers:

Training the Devotional Life, Weigle and Tweedy. Published by George H. Doran Company, New York.

The Meaning of Prayer, Harry Emerson Fosdick. Published by Association Press, New York.

CHAPTER VII

PRAYERS WHICH CHILDREN PRAY

Spontaneous prayers which spring directly out of the child's immediate interests and experience are, as suggested in the preceding chapter, undoubtedly the best introduction to the beginning prayer life. There are many parents, however, who desire that their children shall learn and use set prayers of beautiful form and diction. While it is probably true that every person who has the habit of prayer at all prays many spontaneous prayers, yet the wide use of formal prayers by large bodies of worshipers indicates a deep-seated demand for the more formal and dignified prayer.

The Use of Formal Prayers

Some parents admit that they teach their children to use the formal prayers because they are less trouble. It is easy to "hear the child say his prayers" if the prayer consists only of the repetition of a set form—much easier than to take time to enter into such a spirit of comradeship with the child that a real and sympathetic participation in his prayer is possible. At most, the formal prayer should only *supplement* and not *supplant* spontaneous prayers by parent and child.

Wherever formal prayers are used there is danger that they shall become mere mechanical repetition of words. Once the words have become thoroughly familiar it is possible for the child to say them off thoughtlessly—perhaps even hurrying through to have done with it and get to bed—in such a way that no real feeling or meaning accompanies the process. The great problem with this form of prayer is to insure the true prayer mood. This can be done by the mother repeating the prayer with the child, slowly and reverently and with depth of

meaning. Occasionally there can be a talk together in which the child's thought shall be led up to such matters as the prayer deals with. The point is that the formal prayer as well as the spontaneous *prayer must be a true expression of living thought and feeling.*

Children delight in rhythm and in the repetition of sounds such as that of rimed words. Hence many of their prayers have been written in verse.

Prayers for Evening Use

The following evening prayers are among those that have been very generally used:

There's nothing in the world to fear,
For God is love and God is near;
I am God's little child and he
Will keep me safe as safe can be
In work and play
By night by day.[1]

My Father, hear my prayer
Before I go to rest;
It is thy little child
That cometh to be blest.

Lord, help me every day
To love thee more and more;
And try to do thy will
Much better than before.

Now look upon me, Lord,
Ere I lie down to rest;
It is thy little child
That cometh to be blest. Amen.[2]

[1] Reprinted by special permission of John Martin's Book, The Child's Magazine.

[2] From At Mother's Knee, by Ozora S. Davis. Published by The Abingdon Press.

Now I lay me down to sleep,
I pray thee, Lord, me safe to keep;
And when the morning comes again
Please help me to be good. Amen.[1]

Now I lay me down to sleep,
I pray thee, Lord, thy child to keep;
Thy love be with me all the night
And keep me safe till morning light.[2]

If in my work or in my play
I have done any wrong to-day,
Forgive me ere I sleep I pray.
O keep me safe in sleep this night
And let me wake at morning light
To love thee more, and so do right. Amen.[3]

Morning Prayers

More evening prayers than morning prayers have been written for children, possibly because of the child's natural timidity and fear of the dark with the consequent tendency to pray for care and protection through the night. The following are typical of morning prayers:

For this new morning with its light,
For rest and shelter of the night,
For health and food, for home and friends,
For everything thy goodness sends
We thank thee, heavenly Father.[4]

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[1] From Childhood and Character, by Hugh Hartshorne. The Pilgrim Press, Boston.

[2] From Prayers for the Home and Sunday School, by Frederica Beard. Used by permission of George H. Doran Company, New York.

[3] Ibid.

[4] From At Mother's Knee, by Ozora S. Davis. Published by The Abingdon Press, New York.

Jesus keep me safe to-day
In my work and in my play.
I will try to do and say
Only what is right.[1]

Father help me through this day
In my work and in my play
Both to love and to obey. Amen.[2]

Jesus Friend of little children
Be this day a friend to me.
Take my hand and surely keep me
Near and dear and close to thee. Amen.[3]

Lord bless thy little child to-day,
Make me good and kind, I pray.[4]

Grace at Meals

Prayers at meal time, "asking a blessing," or "grace before meat" is an old and beautiful custom. The child should have a part in this, a good plan being for the family to take turns. A formal grace may be said, though the child should feel free spontaneously to express his gratitude for any food which he especially likes. Annette illustrated this principle when she added to her customary grace, "And I am real glad we are going to have chocolate ice cream for dessert."

Such prayers as these may be used for grace said at meals:

Thanks to our Father we will bring
For he gives us everything.
—*Robert Louis Stevenson.*

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[1] From At Mother's Knee, by Ozora S. Davis. Published by the Abingdon Press, New York.

[2] From Children's Devotions, by Gerrit Verkuyl. By courtesy of Westminster Press, Philadelphia.

[3] Ibid.

[4] From Prayers for Home and Sunday School, by Frederica Beard. Published by George H. Doran Company, New York.

It is very nice to think
The world is full of meat and drink
With little children saying grace
In every Christian kind of place.
—*Robert Louis Stevenson.*

Dear heavenly Father, we thank thee for these blessings. Amen.

Heavenly Father, bless this food
To thy glory and our good. Amen.[1]

God is great and God is good,
And we thank him for this food,
By his hand must all be fed,
Give us, Lord, our daily bread.[2]

Dear Father, bless the food we take
And bless us all for Jesus' sake. Amen.[3]

Dear Lord, we thank thee for thy care,
The food we eat, the clothes we wear;
Be present with us everywhere. Amen.[4]

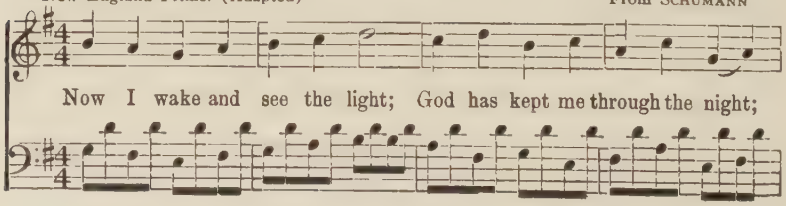
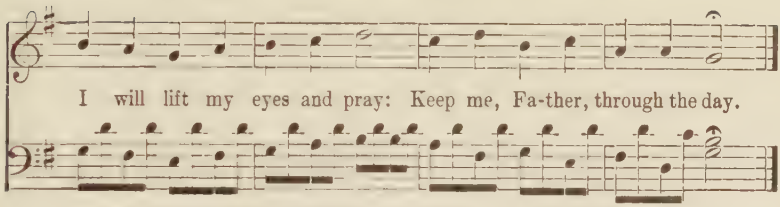
Prayers That are Sung

The song prayer has the advantage of adding the softening and devotional effect of music to the words of the prayer. When the song prayer is used it should be kept truly a prayer, reverent and full of meaning.

[1] From Children's Devotions, by Gerrit Verkuyl. Published by permission of the Westminster Press, Philadelphia.
[2] From At Mother's Knee, by Ozora S. Davis. Published by The Abingdon Press, New York.
[3] From Children's Devotions, by Gerrit Verkuyl. Published by permission of the Westminster Press, Philadelphia.
[4] Ibid.

Now I Wake

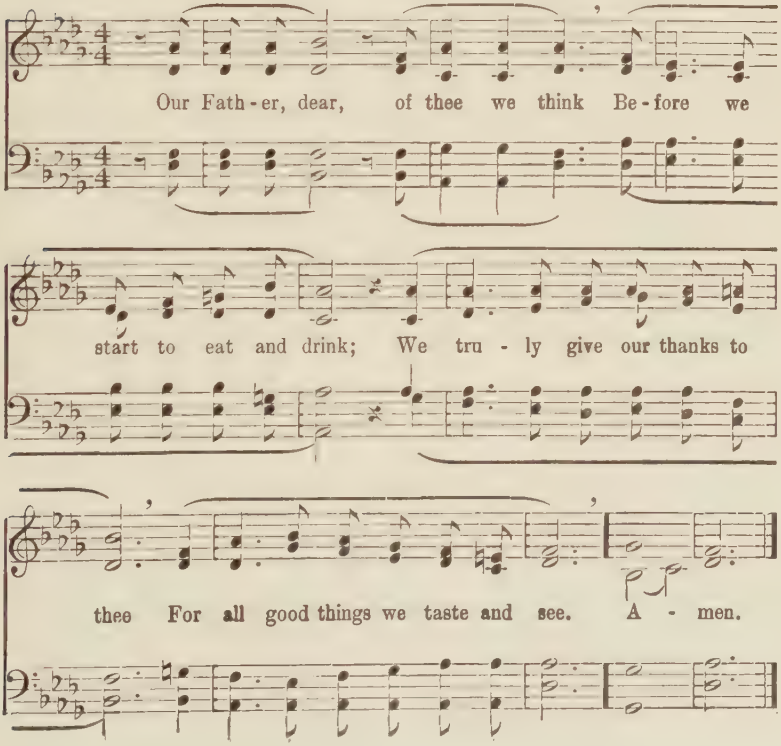
New England Primer (Adapted) — From Schumann

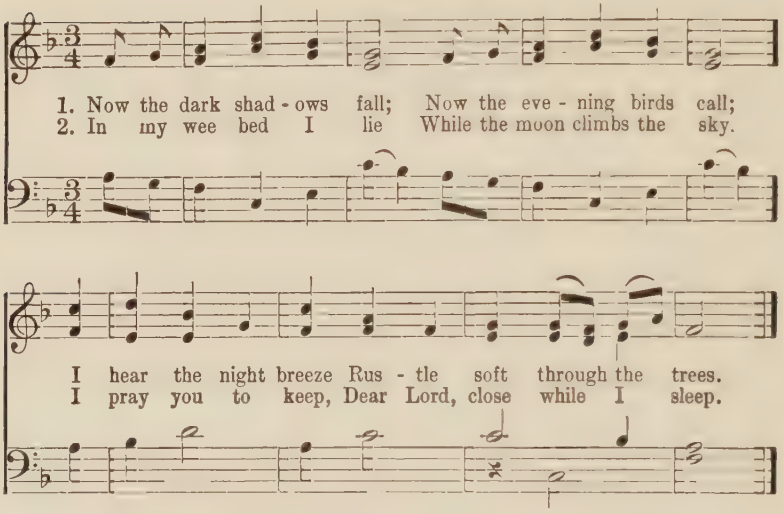


From Songs for the Little Child. Copyright, 1921, by Clara Belle Baker.

A Grace at Table

Reverently

Words and Music by EDITH LOVELL THOMAS

Our Fath-er, dear, of thee we think Be-fore we
start to eat and drink; We tru-ly give our thanks to
thee For all good things we taste and see. A-men.

Evening Song

1. Now the dark shad - ows fall; Now the eve - ning birds call;
2. In my wee bed I lie While the moon climbs the sky.
I hear the night breeze Rus - tle soft through the trees.
I pray you to keep, Dear Lord, close while I sleep.

From Songs for the Little Child. Copyright, 1921, by Clara Belle Baker.

CHAPTER VIII

THE ATMOSPHERE OF THE HOME

WHATEVER other influences may come to bear upon the child, however much instruction he may receive from the church and the Sunday school, no one of these nor all of them together can take the place of the home in grounding him in religion. Religion should be *caught* before it can be *taught*.

In disposition, in speech, in manners the child is a product of the home environment. The qualities he reveals in these things are a perfect mirror of the examples set and the instruction given at the fireside, at the table, and in the family circle. Without in the least knowing it or intending to be so the child is a living proclamation to the world of the cultural, the moral, and the religious atmosphere he breathes in his home. For he learns these things by unconscious imitation; he *absorbs* them, appropriating the good and the bad alike, and building them into his character long before he is old enough to know what is happening.

LIKE HOME LIKE CHILD

For the young child, especially, the home is his world. He takes on its temper and tone. He adapts its attitudes and ideals. Its standards and practices become his guides. All this is inevitable, for this is the only way the child, at the beginning of his career, has to learn. It is doubly true for religion, which is so essentially a part of the very life. And even at this early age, as we saw in an earlier chapter, the foundations of character and personality are being laid and the most lasting impressions being made.

If the child is to be started right in his religious development, then, the atmosphere of the home must be religious.

But what does it mean to have the atmosphere of the home religious? Certainly not that we shall *talk* religion, *teach* religion, and *preach* religion all the time. It means, rather, that we shall *live* the joy, the peace, the good nature, the love and the helpfulness which characterized the Christ life; that we shall show forth his spirit of kindness, forbearance, and unselfishness. It means that we must govern temper and tongue and mood, restraining the sharp word, quieting the irritated voice, softening the harsh manner. It means, in short, that all members of the home shall live as constantly as may be in the presence of the *best*—the best in thought, in word and in action.

And with all this it means that our own religious consciousness must be definite, vital, and warm; for this quality will shine from the face, be reflected in the manner, express itself in a hundred ways that cannot be explained and are all the more effective for this very reason. How many thousands of men there are who testify that the most potent spiritual influence that has come into their lives was that of a devoted mother who had herself learned the secret of the Way!

This principle works both ways. Speaking of personality, Dr. Crane says: "A mother wonders why her child is selfish when her precepts and advice have always been so good. The answer is that our children are molded by what we *are*, and not by the sound of what we say. When you live with a person, child or otherwise, your words go in time for a little. Your flavor outpreaches them constantly. Deeds and words are controlled by your will. But flavor is *you*. It is your soul flavor that always has the last word in the sum total of your influence."

Perhaps we may say that the religious quality of the home has made one of its chief contributions to the child when it has impressed upon him that religion is not chiefly a *system of restraints*, but a way of *joyous living*. Some one has said that

"religion should be more genial." Jesus came that we might have more *abundant life*. When we as parents have ourselves learned this great truth, when we have come to realize that religion is like a great bank with unlimited capital upon which we may draw for all the finest things we can express in our daily living, then we shall be more fully equipped to provide the spiritual atmosphere which the child should find in his home.

Keeping the Bond Unbroken

The Master said, "Except ye become as little children ye shall in no wise enter the kingdom of heaven." The best way for a child to find God is never to have known a moment of separation from him. This is the ideal way, and it is possible for all children who are rightly led and taught. Many adult Christians cannot tell the story of their "conversion." As far back as they can remember they were surrounded by religious influences; they were early taught to love God and to follow Jesus. Their spiritual development has been one of gradual unfoldment, with no necessity for reclamation from a life of spiritual indifference or hostility to one of union with God; the bond which existed at the beginning between the heavenly Father and his child has never been broken.

This point of view is thoroughly recognized by most religious leaders of the day. We no longer accept the cruel and somber point of view taught in the older theologies that the child is born totally depraved, bearing a load of sin charged against him because of Adam's fall. Most Protestant churches teach that the child is at the beginning God's child; that it comes into the world sinless, pure of heart, with life undefiled. All the child needs, therefore, is to be led aright until old enough to follow the right path of his own accord. If this leading is wise and the child's response ready, there will be no falling away. This does not mean that the child will never do wrong or, when old enough to be accountable, will never commit sin.

It means, rather, that the whole attitude of mind, the complete bent of the life, will be religious. It means that the one who was at the beginning God's child need never cease to be such, that *conservation* instead of *conversion* will be the great end of the religious training of the child. It suggests that religious education instead of reclamation must be the program of both the church and the home.

Yet what a proportion of the energy of the church must today be given to the work of reclaiming those who should never have been allowed to go astray! Evangelistic campaigns, preaching, "personal work," Salvation Army programs, and many other agencies are organized for reclaiming to a religious life those who ought not to have departed from it. Probably more than half of our religious effort is expended in bringing adults back to the religious status they occupied as children. What a tragic waste of energy! and then those who never return!

Worship in the Home

Great possibilities, often but little utilized, exist in the *family altar*, the worship together of father, mother, and children. This period successfully carried out in the morning tends to give tone and quality to the day.

Not always, however, is the family worship hour well planned, at least for the children. Indeed, there is reason to believe that in most cases it is planned, not for the children, who most need it, but for the adult members of the family. The prayers are sometimes long and unrelated to the understanding of childhood. The Bible passages are not always selected with children in mind. Singing, in which the children would delight to participate, is not always made a part of the exercise. The children themselves, always most interested in and responsive to what they have an active part in carrying out, are commonly given no part except that of listeners.

One young father, who is trying to make the family-worship

hour mean something to his children, thus tells of a negative lesson he learned on such matters when, as a boy, he occasionally visited in the home of a pious uncle: "The day was one long delight, once the family prayers were done. But the dreadful half hour (it seemed an eternity!) after breakfast was looked forward to with groanings and back upon with utter thankfulness —that it was over. My uncle read a long chapter —wholly unintelligible to me, it was— in the Great Book. Then came the shuffling of our kneeling; the small jockeyings for position to find a comfortable place, or to get next to a favorite playmate. The long prayer began; it always began in the same way; it ran on and on; it told the Lord that we were all miserable sinners, worms in the dust, unworthy his mercy; it recounted and lamented the manifold wickedness of the day; it sought divine guidance for the whole list of those in authority as rulers over us; it— but why go on? It contained little or nothing that appealed to or interested any one of the eight active boys and girls whose patience and sense of reverence usually proved unequal to the ten- or fifteen-minute ordeal, and whose sly pranks often began soon after the prayer had got well under way."

So little did this pious head of his family understand child nature and child religion that it never occurred to him that the worship he conducted was not to the children worship. He seemed to think that he had abundantly fulfilled his obligations to them spiritually when he had compelled them to attend family worship each morning and occasionally reprimanded or punished some culprit detected in a misdemeanor or slackening of attention during the exercise. A natural result from such ill-conceived programs as these carried on in the name of worship is to turn children against religion as wrongly interpreted to them in such a procedure.

"I well recall," writes a woman who now has children of her own, "how when I was a little child my thoughts used to wander

while father in his extended prayer remembered the heathen, the Jews, the missionaries in the dark places (that really sounded interesting!), and a long list of other personages and interests which my memory does not recall in detail. The wording was always the same, and we children came to know by the stage reached just how long it would be to the end. One thing in the prayer puzzled me much until I had grown older. Then I knew that father meant us children when he asked God that his 'house' might be kept safe from the heinous powers of darkness and free from the ravening wolves of sin in an evil and corrupt world."

Bringing the Child into the Worship Program

In a family where there are children the worship hour should be planned principally for them. It should be brief. To be effective there must be a vital point of contact with each young life. The Bible reading should be short; the passage will not always be fully within the child's comprehension, but it should have beauty, majesty, simplicity. Instead of the Bible readings father or mother should now and then (with open Bible before them) tell a beautiful Bible story in language the child can understand. The prayer should not be long. It should frequently mention each child by name and ask for God's blessing upon him.

The kindergarten teacher was telling the story of "The Angelus" from the picture: how the father and the mother were working out in the field when they heard the ringing of a bell, which meant that it was time for prayer. Father and mother stopped their work, and bowed their heads to pray. They prayed that God would care for the children at home while they were away from them. Eagerly, yet reverently Harold lifted up his hand at this place in the story and said, "Miss Baker, Miss Baker, my father prays for Florence and me every morning." Who can measure the influence of his

father's prayers on this child in his later years! Not all the prayer in the morning devotions need be about the children, but the whole prayer should be simple, reverent, full of devotion and meaning.

The children themselves should have part in the devotions as soon as they are old enough to be taught how. Children love to sing, and the hymns and songs suited to their capacity should be used at least a part of the time. The child may tell a Bible story, or when old enough read a few verses from the Bible. He may say the prayer. Once the principle is adopted that the family worship should, wherever there are children, first of all take into account the needs of childhood, there will then be little trouble to give the children parts suited to them in the exercises from day to day.

The Father's Influence

Though for the younger children at least the mother will naturally be the most immediate influence upon the child and will have most to do in creating the atmosphere of the home, the *father's* part is of supreme importance at certain points. Unconsciously the children learn lessons of courtesy and chivalry from the attitude of the father toward the mother, the little attentions he pays her and the opportunities he takes of helping her. Many a son has had his sense of responsibility quickened by his father's, "I must be away from home for a few days, son, and you must take father's place and take care of mother."

While there are ties of peculiar strength and tenderness between the father and daughter, it is perhaps to the son that the father should mean most in the home. The son will love his mother, if not better, at least in a different way from his father. Yet he needs his father's comradeship; there should be walks and talks together when they two are alone; playtimes of romping good fellowship; sober conversations as "man to man." The father should become the boy's ideal of man-

hood, the one in whom he most fully believes and whom he most admires. There should be increasing chumship and *friendship*, such that the lad will naturally and as a matter of course come to his father with his problems, sure that they will have a sympathetic hearing; and such that when he has done wrong he will tell father about it confident that, while father will not approve, he will understand and counsel wisely. Why is it that so many children are afraid to talk to their fathers?

The father's part in the home has been aptly expressed by one father in these words:

"To the nation and the future world good fatherhood means everything. It means that men shall henceforth think not merely in terms of 'big business' but of better human lives, that they shall strive not only to bequeath wealth to their children after death, but shall devote their lives to giving their children a treasure of sympathy, love, and guidance.

"Therefore I would say to every father, 'Know your boy. Begin to-day to play with him, hike with him, discuss with him, camp out with him if you possibly can. He needs you, and you certainly need him. Don't let his mother have all the responsibility and all the joy of parenthood—get some of that joy yourself. For your boy's sake, for your own sake, for your country's sake, join the Ancient and Honorable Order of Fatherhood!' "[1]

This is not to be all on the one side, however. The children should be taught the little acts of kindness, service, and deference due father and mother in the home. To watch for opportunities to run on errands for them, to look out for their comfort, to give them the best chair or the best place by the reading lamp—such commonplace deeds as these are the founda-

[1] Charles F. Powleson, general secretary National Child Welfare Association, in article published by The National Kindergarten Association, New York.

tions for true kindness and courtesy. One evening mother, sitting with Dorothy and Robert before the fireplace, told the story "Helping Father." The meaning of it was not lost. "I bring daddy's slippers every single night," asserted Dorothy. "And I always fix his chair for him," claimed Robert. Two characters will be the richer for this spirit of loving service; perhaps the world will some time be richer because of the service rendered by two persons who in childhood learned that it is more blessed to give than receive.

Good Fellowship and Courtesy

The meal time should be one of the happiest times of the whole day. While reasonable quiet and good conduct should, of course, prevail, the spirit of good fellowship and good cheer should characterize the occasion. This is not the time for fault-finding or correcting misdemeanors. It is in a sense unfair to take advantage of the forced assembly of the family together to reprimand, rebuke, or scold those who have erred. The meal time conversation should, at least a part of the time, be upon such topics as will interest and instruct the children. Not only the happenings of the neighborhood and playground, but also as children grow older, the happenings of the great world outside should be noted and commented upon in such a way as to broaden the interest in people and events and to create an ever increasing sympathy for humanity.

The relations of the home afford time and place for teaching the graces of politeness and courtesy. It is easy for those who are daily associated with each other to omit the smaller courtesies which characterize our relations with strangers or acquaintances. It means much to the children if the practice of the family is always to say a cordial "Good night" and a cheery "Good morning" to each other; if mother is seated at the table by father, and sister by father or brother; if small maidens are taught to courtesy and lads to shake hands and

bow to visitors in the home. All such graces of kindly manner are built into the fundamentals of character, and tact and courtesy learned in this way are but a natural expression of kindness and good will in later life.

Ownership, Money, Spending

Early in his life the child should be taught something of the value of money. In many families the plan is to have a talk together when all members of the family are present about the family finances. Father explains to the children in a way they can understand something about the income and expenditures. It is his opportunity to set forth the values of worthwhile saving, of spending judicially, of giving in the right spirit. Possibly the best practical way to impart this knowledge is to give the child a weekly allowance. He should be advised about his spending it. From this allowance should come his contribution to Sunday school and other worthy causes; he should be taught to put some fraction of it into his "bank" or in a savings account. When the child becomes of school age he may be given lessons in thrift by having the allowance increased to include the buying of some article of clothing, for instance, that of shoes. From time to time this allowance may be increased to include the buying of other articles of clothing, as well as in the giving to worthy causes, for his good times and for his savings account. There are attractive account books which may be had giving the various items in spending. It is a fine training for a child to form the habit of nightly "keeping books." It trains to doing business in a businesslike way which is so important to all of us.

Books for mothers:

Religious Education in the Family, Henry Frederick Cope. Published by The University of Chicago Press, Chicago.

Fathers and Mothers, G. H. Betts. The Bobbs-Merrill Company, Indianapolis.

CHAPTER IX

THE PLAY-MOTHER

THERE is a great difference between being the parents *of* our children and being parents *to* them. Physical parenthood we share in common with all creation; spiritual parenthood belongs only to those who have learned the secret of *comradeship* with their children.

Play is one of the best avenues to comradeship with childhood. The mother who would be the best teacher for her child must first and always be a good playfellow. She must understand the importance of play and what it means to the young life, so that she will never look upon play as an inconvenient impulse of the young which must be put up with until they are old enough to know better. She must realize that play makes possible the closest sympathy and understanding with her child, and that this relationship opens up the way for the teaching of the precious lessons she would have the child learn about the things of the spirit.

THE COMRADESHIP OF PLAY

It is not enough that playthings be heaped on the child. Many children who are bountifully supplied with the material equipment for play and have all the heart could wish in the way of physical surroundings still lack that which is infinitely more important—the close companionship and chumship of parents. Many a father provides abundance of food and fine clothing, with all manner of means for enjoyment and then fails to give himself with his gifts, wondering in the end why his boy lacks appreciation and does not turn out well. The *material* side of parenthood is not to be depreciated, but it is, after all, the

spiritual side, the comrade side, that counts for most in the training of children. It is an immeasurable tragedy when the parents are too busy (or selfish?) to *play* with their children.

To the child play is social fellowship; it is comradeship. We may feed and clothe him and take the best possible care of him when he is ill; but he takes these things for granted. What are parents for but to do these things? It is what we *enjoy with our child* that has the greatest influence upon him. To play with him brings us genuinely, whole-heartedly into the closest relationship with him. In play we show that we care for the things he cares for, we make him feel that we are of his spirit and kind and therefore an important part of his world of affection and interest. Not, of course, that the child ever thinks about it in these terms, but the impression is nevertheless definite and positive, as proved by his ready response to the parent-playfellow.

Nor is play less important in its influence on the mother than on her child. It is the mother's pathway of approach. It gives her a sympathetic insight into child nature. Through play the mother lives in the child's world, keeps herself young in spirit and is capable of seeing things from the child's viewpoint; she is able to understand that to the young, play is the only really important thing in life.

Two small girls were having a very animated discussion over the merits of their respective mothers. Mary Louise clinched her side of the argument finally by saying, "Well, my mother is the best play-mother, anyway!" And Katherine answered, lamely, "My mother is too busy ever to play." Which is rather a sad commentary on the business of being a mother.

The Child Must Play

Play is imperative for the child. Not only does nature make it impossible for the child to do other than to desire to play, but play is necessary to all normal development. Play means

happiness, and no child can grow up as he should without a large measure of happiness in his youthful experience. Child-

PLAYING BALL WITH DADDY

hood and happiness are two words that should be indissolubly linked together, and play is the connecting link between them.

Says Karl Groos: "Perhaps the very existence of youth is due in part to the necessity for play; the animal does not play because he is young, but he is young because he must play."

Another writer says: "Play is a constant factor in all grades of animal life. The swarming insects, the playful kitten, the frisking lambs, the racing colt, the darting swallows, the maddening aggregation of blackbirds—these are but illustrations of the common impulse of all the animal world to play. Wherever freedom and happiness reside, there play is found; wherever play is lacking, there the curse has fallen and sadness and oppression reign. Play is the natural role in the paradise of youth; it is childhood's chief occupation. To toil without play, places man on a level with the beasts of burden."

Healthy physical development depends on play. The muscles need exercise; the brain cells need practice in coordinating movements to effect harmony of bodily action; every organ and tissue requires physical activity in order to healthy growth and normal functioning. The child may be climbing up and down his play ladder all for fun, but nature knew what she was about when she gave him the impulse to climb.

Not less so in the mental and moral realms. Play requires alertness; it trains attention and stimulates the imagination; it trains to patience and persistence; it accustoms the child to the glow of victory and the lesson of defeat; it develops consideration for others and teaches adjustment to rules and obedience; it presents the demand for fair play, generosity, helpfulness. It occupies the mind and hands with innocent, stimulating activity, encourages good nature, and builds for cheerful disposition and character.

Play to be Governed by the Needs of the Child

The mother is the child's first playfellow. The child must not, however, be made a plaything. Adults often play with children for their own amusement, not for the happiness and

satisfaction of the child. Much of the tickling, the bouncing, the unnecessary handling and jouncing imposed on young children is not play for them, but hardship and sometimes torture. Says the Mothercraft Manual: "The adult very often desires to amuse children not primarily for their benefit but for his own pleasure in watching them with their toys and participating with them; he or she needs a training in self-control and a deeper understanding of child nature that he may come to find as keen satisfaction in standing aside and watching the child's self-development, bringing forward his own personality only where it will be of educational or of social value."

The principle is, then, clear: Play with the child is primarily for the benefit of the child. The mother, permeated with the play spirit, helps the child develop under her wise direction through every avenue of his new being. She remembers that it is not her own activity that develops the child, but the response of the child to his playthings or to his playfellow.

In order that the young child shall learn to lift up his head, to use his arms, to walk—in short, to do the thousand and one things that will make him an independent piece of human mechanism, he must begin early to develop himself. He does so through the bodily movements of kicking, stretching, grasping, and the like. If left to himself, he will perform these functions without instruction. Yet the wise mother can do much to aid the child in his development by the simple little play exercises that have been prepared for this purpose. Froebel first put these exercises into the form of play, with their quaint rhythm and simple rimes. Since his time a number of educators have modernized and adapted them for child training. Through such exercises the child gets development as well as pleasure.

For example, it is quite an achievement when in the play, "Here's a Ball for Baby," the child is able to control the movement of his arms and bring his fists together right. Even in

so simple a play as "Patty-Cake" there is going on along with the enjoyment of it very effective training of the motor mechanism of brain, arms, and hands. In different finger plays the child exercises the fingers of his left hand as well as his right and so does not leave this important member without training. The singing of the little rimes with the plays adds to their pleasure and tends to cultivate the child's innate sense of rhythm. The Mother Goose rimes and other simple melodies afford an outlet for the early musical sense. Best of all, these little games and plays bring out the fun spirit of the child and keep him and the fun-maker in close and sympathetic touch with each other.

Playthings and Their Use

As soon as the baby is old enough to notice and grasp them he should have simple playthings—a hard-rubber rattle, a rubber ring that can be grasped on opposite sides by the two hands, a spoon with which to pound, and so on.

It is best not to give the baby too many playthings at one time, or those of too much variety. He becomes bewildered and turns from one thing to another, not satisfied with any one thing very long at a time. In time he forms the mental trait of expecting too much from his surroundings or from those around him. Anyone who has watched a child do the same thing over and over with a few simple articles understands and realizes the value to the child. Given a pan of bran, a spoon, and a wide-mouthed bottle, two-year-old Marjorie fills and empties the jar a dozen times before the interest wanes. Three-year-old Bruce builds houses and towers only to knock them over and build them up again and again.

The mother should be alert, and when she notices that the child has become tired of one set of playthings remove them and give him a complete change. This method is much better than having a great many things around him at one time.

An illustration of the effect of too many playthings is given by a kindergarten teacher: With the multiplicity of toys which Marion's parents and grandparents had heaped upon her she became a very disturbing element in the kindergarten. She would come to school carrying all sorts of playthings, a doll, a teddy bear, an elephant in her arms and pockets. Not only were the playthings a distraction to the others, but the greatest difficulty came with herself—her inability to concentrate in the play activity with the class, although the playthings had been removed from sight. Her mind had become accustomed to flitting; she had been amused too much. With a few playthings the child learns the fine art of *resourcefulness*, one of the greatest products of play and an important element in character.

Sympathy Toward the Child's Activity

As the baby passes over into childhood activity is the watchword of his development. He must be doing something every moment, not so much to accomplish any particular ends as just to be doing. Adults are wearied at the mere contemplation of his ceaseless activity.

The young mind is as active as the body. Imitation is at its height. Curiosity is keen, and question after question comes pouring from the babbling tongue in a perfect torrent. At this stage perhaps almost more than any other the child may strain the nerves of careworn or thoughtless mothers. Yet it is the wise mother who, understanding the laws of the child's being, patiently answers his questions as best she can. It was George William's first ride on the elevated train in the hour's ride to the city. "What for are we up so high, mother?" "Where is the engine for the cars?" "Who makes the cars go?" "Can I see him make the cars go?" and so on for block after block and stop after stop. All was new to the eager eyes and all stimulating to the alert mind. At the end of the hour the

mother's face still wore its accustomed smile as she said, quietly, "We are in the city now, Laddie, with more things to see."

A woman sitting near stepped up to my friend and said, "I cannot keep from telling you how much I admired you for the beautiful and painstaking way you answered your child's questions without the least trace of impatience."

"That is the only way for the lad to find out about some things, and I wish him to come to me or his father with all of his questions," the mother replied.

Happy lad, with so *understanding* a mother!

Children sometimes break their playthings; they pull them to pieces; they take them apart; they smash them. The child needs to learn to save, to protect, and to care for what is his. Yet we must remember that most of what looks to be sheer destruction is really but obedience to curiosity demanding to know how things are made, how they are put together, what makes the wheels go round, and so on. Edna Dean had been given a little music box for a Christmas present. She played the tunes again and again. It captivated her. What made the music? Why should the turning of the handle bring about such beautiful sounds? The spirit of investigation took hold of her and with eagerness she pried off the tin cover. At this moment father appeared on the scene, and without questioning the cause for such destructiveness he punished the child rather severely. Sobbingly she told him her reasons. . . . The father realized he had made a mistake and was big and generous enough to ask his child's pardon. And in the talk that followed little Edna Dean was made to feel that she might come to father with all her questions and with all the things that puzzled her and father would answer her the best he could. This hour of confidence made a lasting impression upon the child, and the comradeship between them was always beautiful to see.

Father Joins the Game

One remedy for the spirit of destruction is to give the child simple toys that have strong powers of resistance. Another, and a better one, is to satisfy the spirit of curiosity and of construction at the same time by helping the child *make things*. At first father makes the little toy while baby watches; later the child himself wants a part in the making, and then it is father's task to help him, but leaving to the child the joy of creating the thing his mind has pictured. The truly understanding father will see that his young son has a small hammer, some nails of suitable size, soft blocks of wood, and whatever else is necessary to make the boats, kites, engines, etc., which are dear to childish hearts.

Toys of simple sort and home made toys are far preferable to the over-finished pieces of mechanism mistakenly provided in many of the shops. The too-elaborate mechanical toy leaves no room for the child's imagination and the spirit of make-believe. Everything is so complete that nothing is left for the fancy to play upon. The vivid-minded youngster can make a perfectly wonderful train of cars out of a row of blocks or a string of chairs run together. He himself sitting at the head of the train choo-chooing and hissing is the most wonderful engine that could be provided.

The Play Spirit in Government of Children

The play spirit can do much to simplify government in the home. True, children must learn to obey, but often the question of obedience need not come up nor a clash of wills be brought about. Timothy does not like to go to bed; in fact, he fairly hates the thought of it. He is always offering one pretext or another for staying up just a little bit longer. Father says to the lad, "I can beat Tim upstairs," and he starts. But Timothy darts in ahead and is first at the top. After all, a

boy doesn't so much mind going to bed if he can only beat his father in doing it and have a good time about it instead of being scolded and *sent*. In another home father or mother

A HOME-MADE SLIDE IS A GOOD INVESTMENT

remarks, "Time to climb the wooden hill," and a two- or three-minute game is played and the children go to bed happy and satisfied.

It cannot be denied that some time is required to plan and carry out play comradeship in the home, yet there is recompense. Mrs. H. is the mother of four small children besides being substitute mother for several children of the neighborhood who are motherless a great part of the time during the "bridge" season. It had rained every day for a week and the joint resourcefulness of mother and children had become nearly exhausted. One afternoon mother said, "Children, let's have a tea party and play we are grown up folks." In the preparation and the play most of the afternoon was consumed. Several neighbors' children as well as her own spent a very happy time. That night on going to bed, Ruth said, "Mother, I am so glad *you* like to stay at home; and you do always think of the *loveliest* things to do!"

For the Mother Who Has Not Learned to Play

Some mothers feel that they do not know how to play successfully with their children. They may even feel that they do not have time to read one of the many helpful books on childhood, and especially on the play life, which is so essential. Two hours a week will give the mother suggestions and plans that will enable her to keep ahead of her child's play program. For example, suppose it is the book, *Play Life in the First Eight Years*.[1] One mother takes a sweeping glance through the book and says, "That's all very well for the mother who has the time," and with a sigh closes the book and lays it down. But the resourceful mother who is just as busy as the other picks it up with the thought, "I wonder what the author would recommend for children the age of five and eight." "Father could make a simple slide like that," is her mental comment at one point, and she sets about securing some piece of apparatus or a plaything. She finds in the end that it is time

[1] Luella A. Palmer, Ginn & Co., Boston.

gained, for the children are playing by themselves while she is using her time to do something for herself. Also she is happy because the child is happy and she is a better mother because of it.

And with all this the religious development of the child is bound up. For no small part of a truly religious life depends on the right *attitude* toward living on happiness of outlook, on cheerfulness and good nature, on comradeship and responsiveness, on wealth of affection and good will. The better attitude the child has toward these things the better soil will his mind and soul present for God's truths, especially if he sees these truths exemplified constantly in the spirit and life of those nearest to him.

Those parents who have become the true playfellows of their children have qualified on the first great requirement for the spiritual leadership of the young.

Books for mothers:

The Mother as a Playfellow, and How One Real Mother Lives With Her Children, American Home Series. Published by The Abingdon Press.

Training Little Children, Bulletin No. 39, 1919. Published by the Government Printing Office, Washington, D. C.

Education by Plays and Games, George Ellsworth Johnson. Published by Ginn & Co., Chicago, New York, Boston.

Play Life in the First Eight Years, Luella A. Palmer. Published by Ginn & Co., Chicago, New York, Boston.

Manual of Play, William Byron Forbush. Published by George W. Jacobs & Co., Philadelphia.

CHAPTER X

MOTHER- AND FATHER-PLAYS

Mother and father should be the baby's first playfellows. The little play times with the parent not only interest and educate the child, giving him invaluable resources of good nature and enjoyment, but they also serve to form the bond of comradeship which means so much both to parents and children.

From time immemorial plays such as are given in this chapter have been taught to children. They belong to no one nation or people, but spring up spontaneously in all lands. They are to the young child what school lessons are to older ones. They stimulate imagination, invite thought, and appeal to the sense of humor. They encourage mental activity and alertness. They equip the child to amuse himself, and introduce him to play with other children. On the physical side they develop flexibility of fingers, and train to muscular control of the body. When sung, they develop the sense of rhythm. But perhaps best of all they yield wholesome fun, add to happiness, and so lay the foundations for cheerfulness, good nature, and a cheerful and responsive disposition and character.

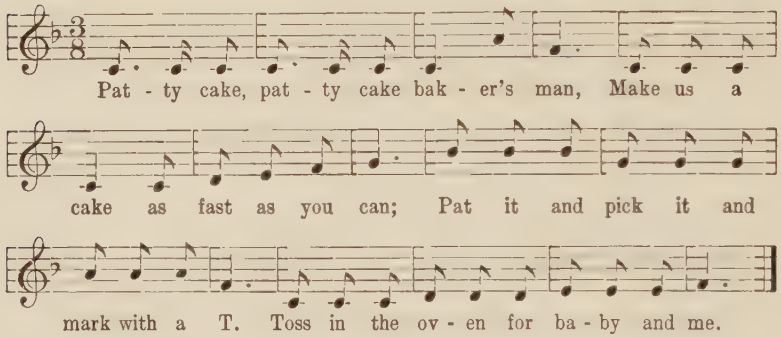
Old Folk Plays

Finger-and-toe plays exist in almost endless variety. They are to be found both with and without rhythm. Many of them lend themselves well to the singing of a simple melody accompanying the play.

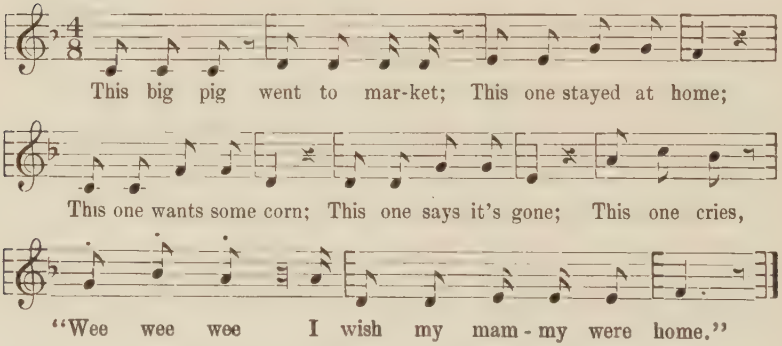
Creeping Mousie: The mother makes a slow creeping move-

ment of the first two fingers, advancing the hand slowly at the same time from a little distance up to baby's chin.

Patty Cake: (To be sung or recited.)


Pat - ty cake, pat - ty cake bak - er's man, Make us a
cake as fast as you can; Pat it and pick it and
mark with a T. Toss in the ov - en for ba - by and me.

A Pig Story:[1] The mother wiggles each of baby's toes in succession, and puts appropriate expression into the voice.


This big pig went to mar-ket; This one stayed at home;
This one wants some corn; This one says it's gone; This one cries,
"Wee wee wee I wish my mam - my were home."

[1] From Mother Goose Finger Plays, selected and adapted by Irene Margaret Cullison. Used through courtesy of George W. Jacobs & Co., Philadelphia.

This little pig stubbed his toe;
This little pig said "Oh"!
This little pig laughed and was glad;
This little pig cried and was sad;
This little pig ran and picked him up
As fast as he could go.

Finger-and-head play: Plays like the one that follows, while they seem pure nonsense, teach the baby the parts of his body while giving him fun.

Eye winker (Point to eye),
Tom Tinker (Point to other eye),
Nose dropper (Point to nose),
Mouth eater (Point to mouth),
Chin chopper, chin chopper,
Chin chopper chin (Chuckle chin).
(From Mother Goose Finger Plays.)

Ring the bell (Pull lock of hair),
Knock at the door (Tap the forehead),
Peek in (Pull eye lash),
Pull up the latch (Pull nose),
Open the door (Pull down on the chin so the mouth opens)
And walk in.

The hand: This play suggests to the child something of the family relationship, and enables him to see himself as one of the group.

This is the mother so kind and dear (Thumb),
This is the father so full of cheer (Pointer),
This is the brother so strong and tall (Tall finger),
This is the sister who loves us all (Ring finger),
This is the baby the pet of all (Little finger).
(From Mother Goose Finger Plays.)

All for Baby[1]

Here's a ball for Baby
Big and soft and round!
Here is Baby's hammer—
O, how he can pound!

Here's the Baby's trumpet,
Toot-toot-toot! too-too!
Here's the way that Baby
Plays at "Peep-a-boo!"

Here is Baby's music—
Clapping, clapping so!
Here are Baby's soldiers,
Standing in a row!

Here's a big umbrella—
Keep the Baby dry!
Here's the Baby's cradle
Rock-a-baby-by!

Father and Baby Plays

Old folk-plays have not omitted the father from the baby's playtime, though naturally more material has developed from the mother's closer association with the child.

The father dances Baby up and down on his knee:

Dance to your daddy,
My little baby;
Dance to your daddy,
My little lamb.

You shall have a fishy,
In a little dishy;
You shall have a fishy
When the boat comes in.

(From Mother Goose Finger Plays.)

While riding on father's foot—

Ride a cock horse to Banbury cross,
To see an old lady upon a white horse;
Rings on her fingers, bells on her toes,
And so she makes music wherever she goes.[2]

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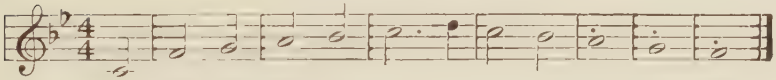
[1] By Emilie Poulsson, to be found with music and suggested action pictures in Finger Plays, published by Lothrop, Lee & Shepard Co., Boston.

[2] For music see Our Old Nursery Rhymes, harmonized by Moffat, published by David McKay, Philadelphia.

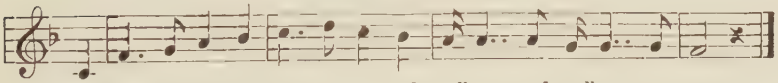
RIDING ON FATHER'S FOOT

A variation of the ride on father's foot may be sung as follows:

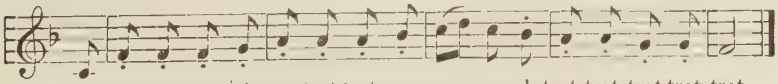
No. 1. The pony walking slowly



No. 2. The pony galloping with swinging motion



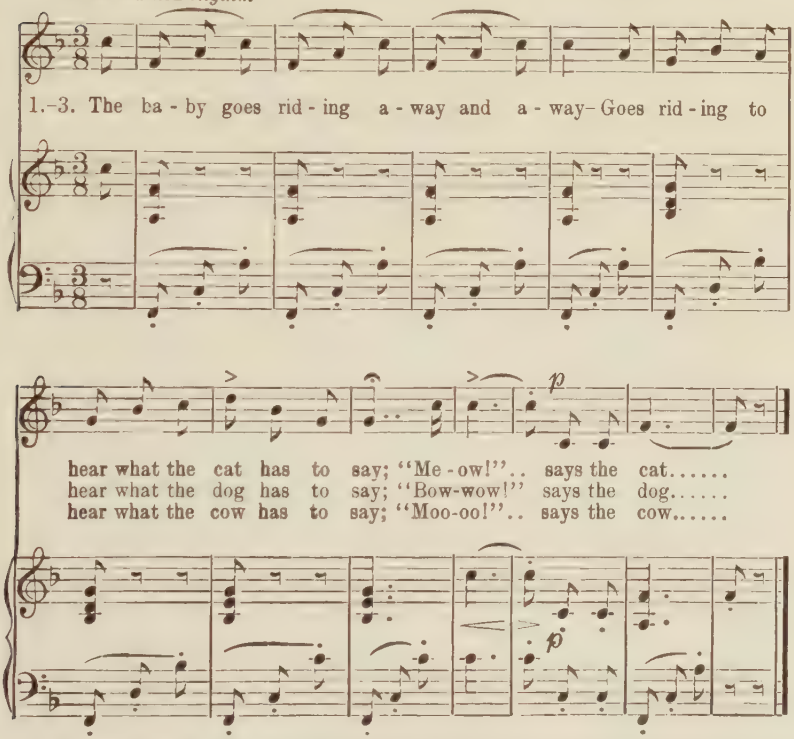
No. 3. The pony trotting—more of the jerking motion



A Jolly Ride

EMILIE POULSSON

THERESA H. GARRISON

With marked rhythm

1.-3. The ba - by goes rid - ing a - way and a - way- Goes rid - ing to
hear what the cat has to say; "Me - ow!".. says the cat.....
hear what the dog has to say; "Bow-wow!" says the dog.....
hear what the cow has to say; "Moo-oo!".. says the cow.....

Pictures, words, and music taken from Emilie Poulsson's Father and Baby Plays, by permission of the Publishers, The Century Co., New York.

The baby goes riding—away and away!
Goes riding to hear what the sheep has to say.
"Baa, baa!" says the sheep.

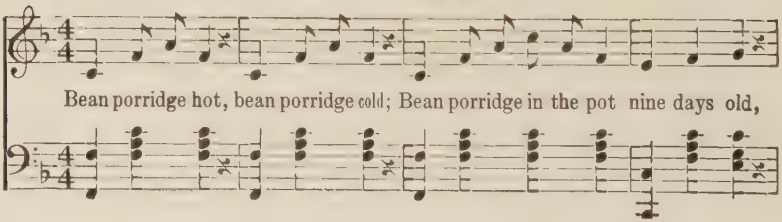
The baby goes riding—away and away!
Goes riding to hear what the pig has to say.
"Umph, umph!" says the pig.

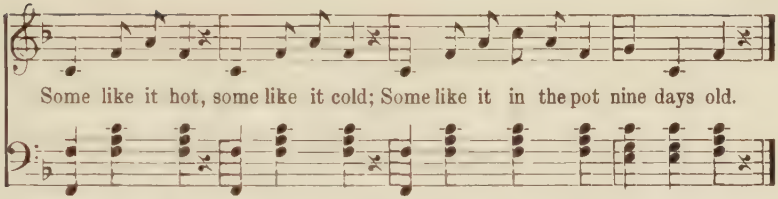
The baby goes riding—away and away!
Goes riding to hear what the hen has to say.
"Cluck, cluck!" says the hen.

The baby goes riding—away and away!
Goes riding to hear what the chicks have to say.
"Peep, peep!" say the chicks.

The baby goes riding—away and away!
Goes riding to hear what the duck has to say,
"Quack, quack!" says the duck.

Bean Porridge Hot





Mother or father and child sitting opposite each other play and sing the game according to directions: 1. Clap hands on knees. 2. Clap own hands together. 3. Clap hands with partner. 4. Clap hands on knees. 5. Clap own hands together. 6. Clap hands with partner. 7. Clap own hands together. 8. Clap right hand with partner's right. 9. Clap own hands together. 10. Clap left hand with partner's left. 11. Clap hands on knees. 12. Clap own hands together. 13. Clap hands with partner.

Shadow Pictures

In the evening hour after supper the making of shadow pictures affords a happy pastime for little children. At first father or mother makes the shadow pictures, but it is not very long before the little child too is trying to make them.

The following shadow pictures were taken from the collection, Shadow Pictures My Children Love to Make, used by permission of the publisher, Lloyd Adams Noble, New York.

Suggestions: To make the picture of a wolf the three fingers of the left

hand which cast the shadow that represents the nose must be held almost one behind the other—not one above the other. In this way the palm of the hand is held practically parallel with the floor. If you will then just touch the tip of the index finger of your right hand to the middle joint of the long, second finger of your left hand, the wolf's eye can easily be made. Stretch the thumb of the right hand forward, and bend the index finger of the left hand backward.

Suggestions: If you should ever want to make a shadow-picture turn in the opposite direction from which it is drawn on these pages, you have only to use your right hand where the left is marked, and the left where the right is marked. Just compare the rabbit on the cover with the rabbit on this page! See how easy it is! Now by changing the positions of the shadow-pictures so that they will face one another, you can have two or three little children all making pictures together with you. Let your rabbit shut his eye, move his front paws, and wave his ears.

Suggestions: It is not at all necessary for you to use both hands in building up a shadow-picture man. A cardboard may be cut in almost any shape to form a hat, and held in the left hand where the fingers will make the nose and the mouth. If you will then hold your right hand a little farther from the light than you are holding your left, a smaller shadow will be cast, and the man will have a hand of his own. Now let him scratch his nose, lift a glass to his lips, or use his hands in whatever way you will!

NOTE.—A number of "finger plays," such as "The Merry Little Men" (about the ten fingers), "The Lambs," "The Pigs," will be found in the collection known as the *Finger Plays*, by Emilie Poulsson. Many other plays, such as jumping, climbing, "pick-a-back," floor rompings, etc., are suitable for this age. An excellent list with full directions is to be found in *Father and Baby Plays*, by Emilie Poulsson.

Books on mother- and father-plays:

Mother Goose Finger Plays, selected and adapted by Irene Margaret Cullison. Published by George W. Jacobs & Co., Philadelphia.

Finger Plays, by Emilie Poulsson. Published by Lothrop, Lee & Shepard Co., Boston.

Father and Baby Plays, by Emilie Poulsson. Published by The Century Co., New York City.

Shadow Plays My Children Love to Make. Published by Lloyd Adams Noble, New York City.

Playthings

Play presupposes playthings, and the baby's playthings are of real educational value. Besides amusing the child, toys develop and train him, and should be selected with both purposes in mind. The grasping, reaching, pulling, kicking, chasing, and banging carried on in connection with suitable playthings cultivate the senses, develop the idea of distance, direction, color, size, and form, and teach the eyes, ears, hands, feet, and other parts of the body to work together.

The baby should therefore have playthings. The first playthings should, of course, be simple, but they should represent a considerable range of qualities such as are capable of appealing to the eye, to the ear, to the sense of touch, temperature, and so on.

For the first two years the child distinguishes but little among colors, though the color sense is developing. Brightness, however, attracts the eye, and playthings that glisten are noticed. Bright objects suspended before the child induce reaching, thus leading to muscular control and tending to develop sense of distance and direction. Rattles encourage activity of the hands and arms and appeal to the ear. Balls, rubber and celluloid, induce activity, encourage the fingers to grasp and train the sense of contact and form. Objects that are hard,

soft, cold, warm, smooth, rough, light, heavy, all are referred to the appropriate senses and serve to develop the power of discrimination. Much interest will center at this stage in a ball on a string tied to the foot of the crib, and reaching and pulling will follow. A newspaper suspended above the child's feet will induce kicking. The baby also likes the sound it makes. A nest of small boxes provides for much activity and experimentation in putting one inside another. Other desirable playthings for this age are small unbreakable dolls, blocks, wooden clothes pins, objects to pound, such as a tin spoon and dish, a bunch of keys, a string of spools.

After the age of two the range and complexity of toys should be increased as the child's powers develop and his interest broadens. From two to six or seven years the following playthings exert a strong appeal:

Blocks of varying sizes, shapes, and materials;[1] the enlarged (kindergarten) beads; rubber balls; indoor baseball and junior sized football or basket ball for outdoor playing; bright-colored bean bags; drums, engine, cars, and railway; various types of dolls, as wax, china, rag, paper, corn ear, yarn, bottle, the "Raleigh," the "Schoenhut"; blackboard and crayons; simple drawing materials; paints and brushes; scrapbooks; blunt scissors; doll houses and furniture (home made if possible); miniature household articles, such as toy brooms, carpet sweepers, flat irons, and laundry utensils; dishes and tea sets; clay for modeling; nursery sand tables; outdoor sand pile, with shovels, iron spoons, and pails; carts, wagons, and wheelbarrows; see-saw; outdoor playhouse; apparatus for climbing; the slide; Montessori materials; circus toys; tinker toys; hammer, small nails and board; trapeze about four feet high with a sand pile or freshly spaded earth beneath; punching bag; kites, boats.

Scientific child study has taught us that in the child's growth

[1] The Hill Kindergarten Floor Blocks (A. Schoenhut Company, Philadelphia), are recommended.

the larger muscles develop first. That is, the muscles of the legs, arms and trunk are ready for use and brought under control before the finer muscles of the hands, the fingers, the eyes, etc. Similarly, the larger movements of the hands, fingers, eyes are the ones first perfected, the finer adjustments coming later.

For this reason the larger kindergarten blocks and pegs known as the "enlarged blocks" (three-inch cubes), and the "enlarged pegs" are better for the child than the smaller sizes formerly used. Great strain is put upon the child's eye and nervous system in trying to put a very small peg in a very small hole.

Muscular control is gained more readily by trying to grasp and handle the block of fair size than it is in the little inch cube that defies the child by tumbling over just when he thought it was in place. Likewise, it may be said here that the sewing cards and paper weaving should be used sparingly by the very little child, as the concentration of eye and the delicate finger control required are a tax upon the nerves.

Approved blocks, pegs, beads, etc., may be procured from the different supply houses that carry the kindergarten materials.

A doll is always a source of pleasure to the small child. In the earlier stages of childhood the doll is as appropriate for the little lad as well as for the wee maiden, for he enjoys it, and from it he may learn gentleness and kindness. To children dolls are real persons. At the age of two and three years the child is very imitative. The doll is the child's baby, and the love and tenderness or the cross and harsh ways of the real mother very readily find expression in the mimic world when the child plays with her doll. The way children feel and act toward their dolls is what they most largely feel and are themselves. Doll-playing is therefore educative. It is a fine means of cultivating the imagination, the emotions, and the whole range of the social nature.

The real play-mother will enter into the spirit of childhood with its dolls and all the activities that are so real to the child. In "keeping house," or "giving a tea party," she will herself be a child.

"Araminta has a cold and cannot go out to-day," Betty says.

"I am so sorry to hear that dolly is sick. How do you suppose Araminta took cold?" mother asks, very much concerned, and with all the real sympathy that is possible to put into her voice.

"Well, you see, yesterday when we were going for a walk Araminta disobeyed me and walked right through a big mud puddle as big as this room."

Again, at the tea party the little cakes taste so "d'lish-us." They may be real crackers or they may be pieces of cardboard or paper. But they must be real food to the imagination. Besides enjoying the play, the play-mother sees herself incarnate in the small imitator; many are the suggestions that may in this way come to her as to teaching the child lessons in housewifeliness, in table manners, and in all the little kindly ways that she wishes this little actor to play with her doll children.

In the earlier days dolls were stiff and formal in their make-up. The china and the wax ones were too pretty to be played with except on very state occasions. Now there are many unbreakable dolls that are a real joy. Children love and get so much pleasure out of the rag dolls, the corncob dolls, the character dolls, that it is an easy matter for a real mother to enjoy the make-believe play. The child should have a doll that can be dressed and undressed. In learning to button and unbutton these little garments he develops skill which will help him when he has to do these things for himself. A cord or yarn doll is easily made as follows:[1] Wind cord or yarn around a book or piece of cardboard several hundred times. Remove

[1] From The Mother as a Playfellow, by Alberta Munkres. Published by The Abingdon Press, New York.

from book or cardboard. Slip a string through the loop and tie the strands at one end; cut the strings at the other end of the loop. About an inch from the end that is tied bind all of the strands with another string. Cut and braid together a number of strands of cord for the arms. Slip this braid through the doll where the string is tied around, allowing about two inches to hang on each side. Another string is tied around the waist. Beads are used for eyes.

Directions for making doll out of two paper bags for head and body, and crepe paper for dress and bonnet. Length about 13 inches: *Head.* A bag 7 x 3½ inches (No. 1); Mark features of face on flat side of one half of the bag; fill this half with torn paper; tie around with string; other half insert into other bag, forming the neck where they join. *Body.* A bag 9 x 5 (No. 4) fill with torn paper; graduate size to the top for neck; tie two bags where they join for the neck. *Arms.* A piece of paper, 13 x 6 folded lengthwise to make a strip 1 inch wide when finished; at center of back of neck place center of long strip, bring around and cross in front; each extension at side forms an arm. Tie securely; cover arms with crepe paper 5 inches square for sleeves, paste. *Dress.* A rectangular piece of crepe paper 20 x 10 inches; make slits for arms about 1½ inches from top of paper and about 4 inches from each side edge of paper; gather about 1 inch from top around the neck. *Bonnet.* A rectangular piece 15 x 9; one lengthwise edge is turned back 1½ inches for the frill—like a Dutch cap. Gather the other lengthwise edge around the neck. Tie securely. *Necktie.* All joinings are made at the neck. To cover take strip of crepe paper 18 x 1; put around the neck and tie in front.

Many little imaginative plays may be entered into by mother and child. Edward likes to play he is the policeman, the milkman, and the postman. The floor has playthings strewn on the floor. Edward stands in the middle. He sees a lady standing on the other side of the street (one side of the room), looking

as if she would like to cross. Edward goes up to her and says, "Do you wish to cross the street? I will help you across." Mother taking Edward's hand, "Oh thank you, Mr. Policeman. You are very kind." Again in the "play" the blocks are built to form a schoolhouse. Chairs facing opposite directions are passing automobiles. Edward as a policeman raises his hand; the chairs are pushed back and forward to allow a passage way for the school children (mother and brothers and sisters or other children). The child should not be given any other thought than that the policeman is their friend.

Children like to play store. Charles arranges playthings to sell which may be household articles he has seen mother buy. Toy or paper money may be used. Besides the play in imagination, the child can receive lessons in numbers.

Sometimes the play is about the postman, and when the child learns to write "mother," he has made wonderful steps in his mental progress. Sometimes the play is about the milkman and the child learns the various denominations in the sizes of bottles. In all these plays mother enters heartily into the game which seems real to the child and which increases his ability in impersonation and imagination.

Bean bags afford a great deal of fun in the different games that can be played with them. These bags may be made in the different spectrum colors from cloth or knitted or crocheted yarn procurable from kindergarten supply houses. Ten cents' worth of yarn will be enough to make a bag. For each bag knit or crochet two four-inch squares or two circles four inches in diameter. Fasten these two squares or circles together to make the bag.

Houses from which supplies may be ordered:

Milton Bradley Company, Springfield, Massachusetts (kindergarten supplies). Branches in Boston, New York, Philadelphia, Atlanta, San Francisco.

The A. Schoenhut Company, Philadelphia (toys, games, etc.).
The Prang Educational Company (kindergarten supplies, etc.).
Children's Book Shops in all large cities.

Indoor Plays and Games

The child from three to six years is amazingly active. From morning until night he is never still unless asleep. The adult is wearied by the mere contemplation of the endless round of running, jumping, climbing, playing, and all the rest, which he keeps up almost without cessation. But nature knows what she is about. The child's growing muscles and organs and his expanding mind need just this thing. His stored-up energy requires an outlet. His expanding imagination needs to find expression in action. His power of imitation, now at its height, needs to test and perfect itself through much practice. In short, the child's chief business now is to play, grow, and be happy.

Of course the best place to play is out of doors, yet there are the evenings and the stormy days and the other times when, for one reason or another, the child must be in the house. True, the house may now and then suffer from the children's play. But suppose it does! No house is fit for a home if it is too fine for the children to play in it.

The following plays are suitable for indoor house use. Only a few out of the many which are available are given here; with music they are much more enjoyable:

Running quietly as a mouse, on tiptoe, so quietly that mother cannot hear the child as he passes from room to room.

Hopping like a robin or other bird. This affords an incentive to study birds.

Flying like a bird, with arms outstretched and feet but lightly touching the floor.

Skipping to music, forward, sideways, backward, fairy skip on tiptoe, high stepping. This is not only enjoyable but it

cultivates the sense of rhythm and develops bodily control and poise.

Stepping head up, shoulders straight, regular movement.

Playing horse astride a light stick, walking, trotting, galloping, high stepping. While this is more properly an outdoor play it may be allowed in the house occasionally. The play of imagination in this exercise is perhaps interesting to the child as the activity itself. Playing a "hobby" horse.

Jumping with both feet over a stick or a pillow on the floor.

Walking on a line, one foot ahead of the other; tiptoe, keeping body balanced with outstretched arms. This is excellent to develop body carriage.

Choo-chooing like an engine, while running with short, quick steps.

Picking apples from an imaginary tree by stretching arms up, grasping an apple and putting it into an imaginary basket.

Twirling the hands rapidly like a wheel going round.

Twirling the arms out, up, back, down, like wheels. If this *order* is followed, the movement is excellent for chest development.

Ringing the church bell, stretching far up to take hold of the rope, holding a ball in two hands, then pulling far down.

Ding dong bell high in the steeple
Calls to church all the people,
Ding dong, ding dong,
Ding dong bell.

Clap hands in front, back, above the head, first slowly, then quickly.

Some suggestions from Dr. Montessori in connection with Physical Exercises for Children.[1]

1. Hang a heavy swinging ball from ceiling. Two children sit in their chairs opposite each other and push the ball back

[1] Quoted from The Mother as a Playfellow, by Alberta Munkres. Published by The Abingdon Press, New York.

and forth. This is an exercise for strengthening the arms and spinal column.

2. Draw a chalk line on the floor or extend a piece of white tape for ten or twelve feet for a child to walk on. This amusement is valuable in improving the carriage of the body.

3. Walking upon the edge of a plank supported by standards is a training in bodily balance, and it also develops courage.

4. Jumping is good for developing strength in the legs and judgment in coordinating the movements. Have a little flight of steps in the nursery or use boxes of different heights for this purpose.

5. Lines may be chalked on the floor to measure the child's jumps. Jumping in and out of a circle is another simple game that children enjoy. Several circles are drawn inside the other. The child stands in the center and tries to see how far he can jump. Color in these circles adds to the child's pleasure.

6. Simple pieces of apparatus, such as the "fence," the rope ladder, the swing, strengthen the hand in clasping and holding. The rhythmic games in marching, the ball, bean bags, hoops, and games of tag are valuable.

Bean bags afford an almost endless variety of games suitable for indoor use.

Bean-Bag Games

1. Place on the floor a piece of paper about 8 x 10. Have the three-year-old child stand about five feet away. The object is to see how many of the six bean bags he can throw on to the paper or touching it. If more than one child, it may be a little contest game. In place of using a paper the children may throw into a waste basket or a dish or pan.

2. Draw three concentric circles on the floor, marked 1, 2, and 3 respectively. After the child has tossed the bags, count the points he has made.

3. Hide the bags around the room and have a game of find-

ing them. Let the child and the parent take turns in hiding and finding.

4. Play catch.

5. If the bags are made in spectrum colors, arrange them in Order of the spectrum—violet, indigo, blue, green, yellow, orange, and red. Then the child shuts his eyes; the mother removes one; on opening his eyes the child tells what one was removed.

6. Mix the bags in a pile. Ask child to arrange them in order of spectrum colors.

7. Walking on a line carrying a bean bag on the head.

8. A game like ten pins. Take six pieces of stiff paper 10 x 12 and roll like a cylinder. Stand them on the floor like ten pins. Child sits a number of feet away and rolls the ball against them. Each one thrown down counts 2.

Books for mothers:

Play Life in the First Eight Years, by Luella A. Palmer. Ginn & Co., Boston.

Education by Plays and Games, by George Ellsworth Johnson. Ginn & Co., Boston.

Manual of Play, by William Byron Forbush. George W. Jacobs & Co., Philadelphia.

CHAPTER XI

TEACHING THROUGH PICTURES AND STORIES

Pictures, stories, and songs are three magic keys to the mind and heart of a child. "Show me the picture," "Tell me a story," "Sing to me"—these are the universal appeals of childhood, no matter what the clime, condition, or language. Rightly used they are invaluable not only to interest and instruct the child but to create first moral and religious impressions.

The Language of Pictures

Next to objects themselves the child loves *pictures*. Many babies a year old enjoy them. The taste for good pictures may have its beginning in babyhood, for *taste grows by what it feeds upon*. It is said of John Ruskin that as a child he was never allowed to look upon anything that was not good art. With all the wealth of good pictures available it is a pity to allow the child's taste to be formed by the comic supplement of the Sunday newspaper, with its ugly and vulgar drawings and the wrong impressions many of these convey through holding up to ridicule subjects which should receive veneration and respect.

Through pictures the child may get many of his first contacts with the outside world. Here he may learn of the dog, "Bow-wow," or the cow, "Moo-moo." If he has his own pet dog or is familiar with the sight of cows, he at least, besides learning to use pictures, sees known objects in new or idealized form, and his ideas are broadened and his interest quickened concerning them. As the imagination quickens, the picture of people and places unlike these of his immediate experience

helps broaden his ideas and lead his thought out beyond the near at hand.

Impressions are more easily conveyed through pictures than through words. "Jesus Blessing the Children," "Samuel at Prayer," "The Worshipers in The Angelus"—such pictures make a lasting even if unconscious impression upon the plastic mind.

One young man testifies concerning the influence of a picture: "Farther back than I can recall, my mother had placed the Hofmann head of 'The Christ-Boy' in such a position on the wall of my room that my eyes rested upon it the last thing as I went to sleep and the first thing when I awakened in the morning. For many of my earlier years I thought nothing about it, perhaps did not consciously observe it, but by the time I had reached my teens I began to notice that I found myself asking what this Lad would do or what he would think about some act or project I had in mind. I believe that this picture had a great influence on my childhood life."

The first pictures for the child should be simple. That is, they should portray but few objects, preferably of familiar type, and should not bewilder by too great complexity of detail. Since at this age the eye has not yet learned to accommodate itself to anything minute, the objects represented should be of good size. The animal picture books that have a page-sized horse or cow are of the right type for the younger child.

It is better to have the first picture books of cloth. For this is the age at which the child has an insatiable desire to put everything into the mouth, and he is likely to devour his paper books altogether too literally. Kate Douglas Wiggin tells of her own babyhood, "I believe I always had a taste for books, but I will pass over that early period when I manifested it by carrying them to my mouth and endeavored to assimilate them by the cramming process." The picture book which will not tear not only does away with the danger of the book's destruction,

but it saves the child from forming the habit of tearing books —a very real problem with many children.

Picture Story-Telling

For the younger children *pictures and stories naturally go together*. The story helps the child's imagination to play around the subject of the picture, and the picture serves to give reality and warmth to the words of the story.

THE PICTURE AND STORY BOOK YIELDS UNTOLD HAPPINESS TO CHILDHOOD

Picture story-telling should begin by the end of the first year. The animal picture book makes a good starting point. With the picture before the child, mother may tell about the cow; what the cow says, what the cow eats when it is hungry, the milk the cow gives to feed baby. So on with the horse, the dog, birds, etc. The simple little comments and explanations the mother makes upon the picture are, if well handled, a "story" to the child. Questions may also be asked of the child to suggest points he should notice or ideas he should get. It is possible also that mothers who have never learned the art of story-telling will find the picture story a means of making their own training keep pace with the child's development toward the more complete type of story.

Nursery Rimes Illustrated

Nursery rimes and jingles of the Mother Goose variety, and many others, all minister to the child's demand for story and play. It would be impossible to measure the sum total of happiness, good nature, and development that have come to little children by the dear old classic:

This little pig went to market,
This little pig stayed at home;
This little pig had roast beef,
This little pig had none.
And this little pig cried:
"Wee, wee, wee!" all the way home.

The child who does not have an edition of Mother Goose with good pictures of artistic coloring has missed much jolly fun and hence some real happiness. The proof of the child's response is in the appreciative chuckle or the hearty laugh as mother recites while the child looks at the pictures:

Hey! diddle, diddle,
The cat and the fiddle,
The cow jumped over the moon;

The little dog laughed
To see such sport
While the dish ran away with the spoon.

Besides the element of humor these jingles meet the requirements of childhood in other ways: they are short, and do not overtax the attention of the little child who can not sustain one idea for any length of time. The children like the rime and the jingle. They appeal to the sense of rhythm which is innate in every child and needs only to be cultivated; as, for example, in the old favorite:

Humpty Dumpty sat on a wall,
Humpty Dumpty had a great fall;
Not all the King's horses, nor all the King's men
Could set Humpty Dumpty up again.

Or in this:

Dickory, dickory, dock,
The mouse ran up the clock;
The clock struck one
And down he run,
Dickory, dickory, dock.

Children's Love of Old Folk Tales

The child mind must busy itself with *something* the same as the grown mind. The child's thought-stream never stops any more than does the adult's. A generous supply of the old nonsense rimes which generations of children have known and loved are a good resource, and furnish much "stuff" for the child's flow of thought. In times of loneliness or trouble children often turn to these old friends for amusement or consolation. Dorothy Alma had had her tonsils removed, and she was very sick for several days; then how glad and relieved we felt when after a refreshing nap she opened her eyes and said, "Where's Muvver Goose, Aunt Alma?—tell stowie pwease."

Even the older ones of us pay tribute to the hold nursery rimes have upon us when we find them running now and then through heads thatched with gray. We see a spider running and unconsciously say,

"Little Miss Muffet sat on a tuffet,
Eating her curds and whey:
Along came a spider and sat down beside her,
Which frightened Miss Muffet away."

At Thanksgiving or at Christmas time we are reminded of,

Little Jack Horner
Sat in a corner,
Eating his Christmas pie. . . .

And it is possible that we are better men and women for these little excursions into the land of long ago. It was a compliment to herself although she did not realize it, when the grown-up lover of children and of children's books remarked that she "couldn't decide which one of all the beautiful editions of Mother Goose she most wanted for herself."

Stories are doubly interesting to children when they combine story, song, and action; for each of these of itself appeals to the child and their union seems to add to their effectiveness. It was a proud and happy day for little Joan when she held up her two hands, showing her fingers one by one and sang with her mother the little finger play:

"Oh! where are the merry, merry little men
To join us in our play?
And where are the busy, busy little men
To help us work to-day?"

These first simple stories and pictures have done more than amuse and keep happy, important as this is. They have trained

the little mind to follow a connected train of thought, they have quickened the child's imagination and given practice to his memory. They have added to his vocabulary and to some extent expanded the range of his ideas. All this has paved the way for stories of more serious import—the stories and pictures through which the child is taught religious truths of love, beauty, and goodness.

Use of the Picture-Story in Teaching Religion

We have hardly begun to realize the possibility of impressing religious truths upon the child by means of pictures and "picture-stories." We sometimes think that the little child cannot possibly understand and appreciate a picture. Even when he asks, "What does it mean?" we may put him off saying, "Oh, it is just a picture," not stopping to think that back of every great picture is a *story* which the artist tried to tell on the canvas. Not a few of the old masters are fully within the range of the child's interest and appreciation almost as soon as he has begun to notice pictures and enjoy looking at them.

The picture story differs somewhat in the telling from the "regular" story, since in the former the story must in a sense be subordinate to the picture; in fact, its purpose is to lead to a fuller enjoyment and appreciation of the picture. In the picture story there is little necessary in the way of introduction. The better way is usually to call attention to what the picture presents, using simple statements or questions. Only the significant points of the picture should be brought out, minute details having no comment. Occasional explanation may be necessary, though it is possible to spoil the effect of a picture by too much explanation. A mother whose child failed to gather meaning from "The Angelus," explained that the church bell had just rung in the village, calling people to prayer, and that the workers in the field stopped in their work that they

too might pray. Then the picture had real meaning and significant interest to the child.

Questions asked of the child about the picture should be more to suggest meanings to him and to give him ideas about it than to test his knowledge. The question well used helps the child to see things in the picture for himself, to imagine more about it, and perhaps to feel the truth it expresses. An illustration of this is found in the question about giving in the story, "The Shepherds' Visit to the Baby Jesus," page 192

The earliest picture stories can come into use with most children by the time they are two years old. By the age of three the pictures and stories about Jesus as illustrated in Chapter XIII may be given. These will, of course, need to be often retold and will interest the child through two or more years. Paralleling these the child should be told "regular" stories, that is, stories without pictures, the meaning coming wholly from the words alone.

How to Tell Stories to Children

Story-telling is an art which is well worth the mother's while to acquire. Indeed, it would be a blessed thing for children if every mother could be a high-class amateur story-teller. Many writers have given plain directions for attaining proficiency in story-telling. A few simple rules are fundamental:

1. *The story should have an introduction, which should be brief and definite.* This is an example: "There is a story in the Bible about a boy named Joseph." (Then follows the story.) Or, "Once there was a good shepherd. He loved his sheep and they loved him and ran to him when he called." (Then the story.) Avoid introducing a story by asking the child questions, as his answers may lead far away from the theme of the story.

2. *The body of the story should consist of a succession of interesting incidents closely connected with each other and definitely*

related to the main theme. For children of preschool age the stories must be relatively simple; that is, they should not introduce many characters nor too complicated a train of events. The story should not be long, usually not more than will go on a page of an ordinary book; often it may be much shorter than this.

3. *The story should usually lead to a climax; that is, to some interesting happening in which the whole train of events culminates.* From the beginning the story-teller must keep this climax steadily in mind, and the thread of the story must lead directly to it, shutting out irrelevant details such as would distract from the main line of thought. If the story is to be graphic, it *must* lead to this climax, and not simply relate a series of incidents that do not come to anything in particular.

4. *If the story uses a conclusion, this should be brief, and should not moralize.* Some stories may end with the climax. Others may have a sentence or two following to ease the mind down from the climax. For example, in telling the story of the finding of the baby Moses, the conclusion after the climax is reached may simply be: "Then the mother took her baby home with her. She was happy to care for him again and to keep him safe from danger."

The Test of a Story

In order to be a success the story must be *interesting* to the child; no matter how "good" a story it may be, this is the final test. Mother was telling Mary Ellen a story, but the child did not seem to be enjoying it as much as mother thought she ought to; so she said, "What makes you wiggle so when mother is trying to tell you a story?" Mary Ellen replied, "P'r'aps if you'd tell something int'restin', muvver, I wouldn't wiggle so much."

The story must be *well told* if it is to have the best effect. In spite of the story the kindergarten assistant was telling the

children, several were whispering and finally a whimper was heard, "Jackie pinched me." The assistant said, "If you children can't behave, I won't try to tell you a story." What was the trouble? The story was really a very interesting one, but it was *not well told*. She forgot several times and had to go back, which is disastrous to any story. And in trying to keep in mind the succession of incidents, her attention became so fixed on the story that she was unmindful of the fact that she was losing the children's interest and the happy response she might have had in their eager faces.

Stories with unhappy incidents or sad endings should not be told the little child. Tragic situations, such as the picturing of a death, an accident or great suffering leave images in the tender mind which are like barbs in the flesh. The crucifixion of Jesus should not be brought to the young child. "He gave his life" is enough at this stage. The picture of his loving service, his kindly deeds, his friendship, and his goodness are the images the child's mind should first receive, leaving the tragic element for a later age.

Lessons from Stories, Rimes, and Pictures

Some of the most effective lessons the child ever gets in being polite, kind to his pets, good-natured to those about him, etc., may come from story-rimes and pictures. There are available many artistic little books of this nature, and they should be freely put into the hands of the young child, the pictures shown and their story-rimes read or told to him. When he begins to read, these stories will be to the child a new delight as he reads them for himself. The following are typical:

A Discovery

I went one day to get a drink,
And then I happened just to think,
That cats and dogs and bunnies too,
Drink water just like me or you.

The cat said, "Mew"; the dog, "Bow-wow!"—
What did they mean to ask me now?
And then I happened just to think
They might be asking for a drink!

Thoughtfulness

Mother's asleep, and I must keep
Still as a mouse around the house.
Quietest toys—make no noise,
Mother's asleep, and I must keep
Still as a mouse around the house.

This rime can be varied to include father, sister, brother, or the baby. It may have "we" substituted for "I" when there are more than one child; or "you" for "I" when the parent wishes to speak directly to the child.

Five-year-old John seemed bent on slamming the door instead of shutting it quietly. Mother had spoken to John about it, but he often failed to remember. At Christmas time his aunt sent John that very interesting book, *The Goops and How to Be Them*. This is one of the Goop rimes:

Little scraps of paper,
  Little crumbs of food
Make a room untidy
  Everywhere they're strewed.

Can you blame your mother
  If she looks severe
When she says, "It looks to me
  As if the Goops were here"?

Mother did not have to talk any more about slamming doors. John did not want to be a "Goop."[1]

[1] The Goops. Published by Frederick A. Stokes, New York. Used by permission.

The Child Who Forgot to Wash His Face[1]

The child forgot, very often, to wash his face. There were a number of children at his house, all younger than he, who had to have their faces washed for them, so the mother could not always attend to him. He had a fine little wash-cloth of his own that his grandmother had knitted, but he often forgot to use it, which made his grandmother sad.

This special morning the child ate jam on his toast for breakfast. Oh, he was very untidy indeed, for there was jam on his blouse and on the tip of his nose and on his mouth when he finished breakfast! But he never remembered to use his wash-cloth and he jumped down from the table and ran outdoors to play.

Just outside the door, on a tree in the garden, hung the child's yellow canary in a pretty gilt cage. The bird was very tame. When the child whistled and put his finger in the cage, the yellow canary would light on it and sing. But this morning it paid not the slightest attention when the child called. The yellow canary was taking a bath. It had a white saucer full of crystal water, and it dipped its little body in and lifted up its head with the drops shining on its feathers like diamonds in a gold setting.

So the child went farther on, until he came to his pussy cat sitting in the path. She nearly always followed the child, running after a string and ball which he carried in his pocket for her to play with. This morning, though, the pussy cat would not so much as look at the child. She was very busy indeed, washing the milk from her whiskers with one velvet paw and her little velvet tongue. She did not even purr when the child stroked her furry back.

So the child went still farther on until he came to the pond

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[1] From Stories for Sunday Telling, Carolyn Sherwin Bailey. The Pilgrim Press, Boston. Used by permission.

at the end of the garden where the ducks lived. His pockets were full of bits of bread for the ducks. He often tossed their breakfast out into the water, and the ducks swam to him and gobbled up the crumbs in their bills and quacked, "Thank you."

To-day, though, the ducks did not seem to see their breakfast. At the other end of the pond they were dipping their green selves down in the water, until all the child could see was the tips of their pointed tails. Then they lifted themselves out of the water and shook a shower of drops from their green feathers. The ducks were taking their morning baths.

"I wonder why no one will play with me," thought the child.

Then he looked down in the mirror of the pond, and he saw that he had not washed his face.

"Why, perhaps it is because I am dirty," he said.

And the child ran home to use his grandmother's wash-cloth.

Fairy Stories and Stories of Adventure

Children universally like fairy stories, and the fairy story may be used to impress many good lessons while they are at the same time giving enjoyment. Fairy stories usually deal with little problems of work, kindness, or service. The "good" fairies and the "bad" imps or ogres are set in sharp contrast, with the good made sufficiently attractive to win the child's approval. For the time being the child in his fancy himself becomes the fairy who has brought happiness or done a kindness to another, or he may be the good child who has won the help of fairy or brownie. He lives in the story and his soul stretches and grows somewhat from the experience. A caution should be observed at this point, however, not to allow mere imaginings to take the place of performing *actual* deeds of kindness and service. Along with the *impressions* received from such story sources there should be opportunities for abundant *expression* of the qualities and acts admired.

On through childhood, well chosen stories continue their

appeal and their beneficent influence. Stories of brave deeds —the adventures of brave knights and beautiful ladies who lived in olden time, call forth the desire on the part of the lad to be brave and chivalrous and on the part of the maiden to be fair and kind and beautiful, worthy of the wonderful knight on his dashing white steed.

The mother who knows how to select and use stories for her children has the problem of their upbringing half solved.

Books for mothers:

Mother Goose.

The Good Wolfe, Frances Hodgson Burnett. Published by Moffat Yard & Co., New York.

Little People, Aiken. Published by David McKay, Philadelphia.

The Goops, Gelett Burgess. Published by Frederick A. Stokes & Co., New York.

Rhymes for Kindly Children, Fairmont Snyder. Published by P. F. Volland & Co., Chicago.

Where to get pictures:

Brown Picture Company, Beverly, Massachusetts, and Thomas Charles Company, Chicago, Illinois.

The Perry Picture Company, Malden, Massachusetts.

W. A. Wilde Pictures Company, Boston, Massachusetts.

Books on story telling:

For the Story Teller, Carolyn Sherwin Bailey. Published by Milton Bradley Company.

How to Tell Stories to Children, Sara Cone Bryant. Published by Houghton Mifflin Company, Boston.

Stories and Story Telling, Edward Porter St. John. Published by The Pilgrim Press, Boston.

SPRING. (Knous)

CHAPTER XII

STORIES AND PICTURES FOR THE YOUNG CHILD

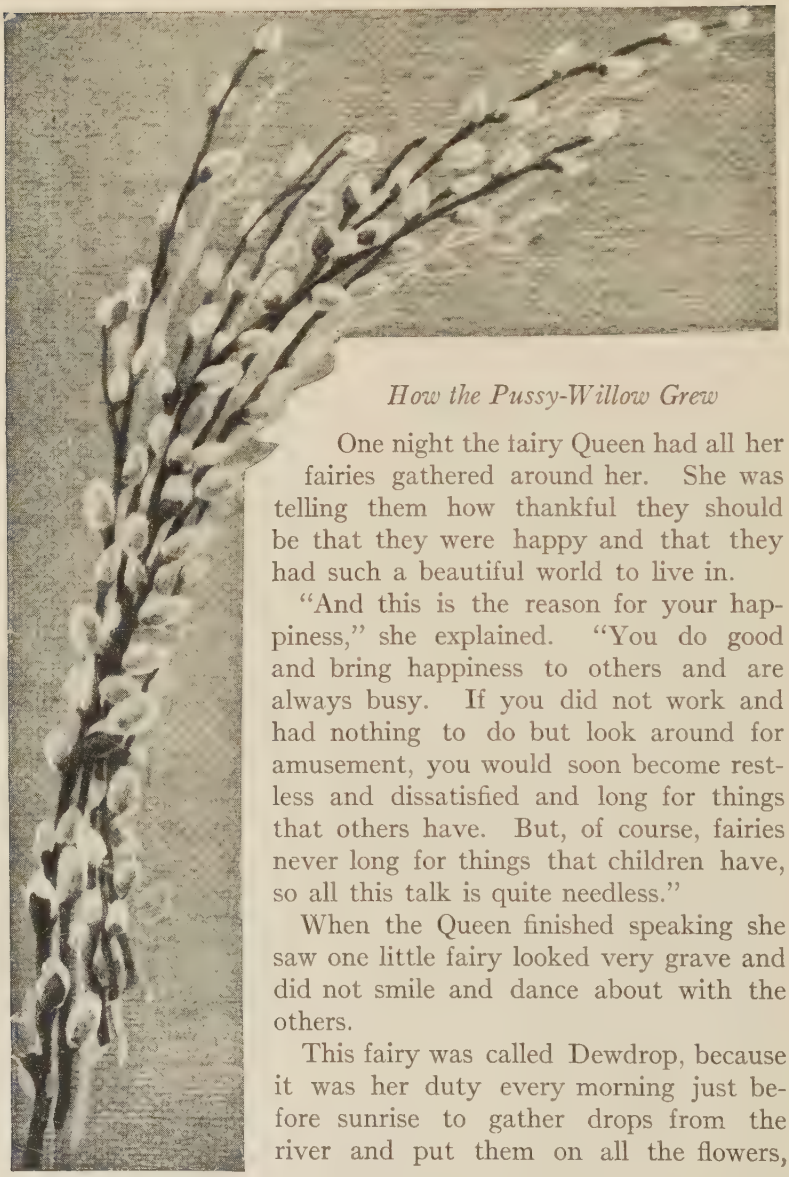
To the little child Easter will mean the coming of spring. Now the sun shines warm and bright. All winter long the little seeds and roots of plants have been tucked away by Mother Earth; they have been sleeping in their brown satiny beds, safe and warm.

The Message of Spring

Now spring has come. She calls the little seeds and the roots to leave their brown, satiny beds and come out into the sunshine. The little seeds and roots hear the call of spring and come up out of the ground in the form of little plants, and soon flowers will grow and blossom. We search for the early spring flowers, the violet, the hepatica, the crocus; along by the streams we find pussy willows growing on the trees; the grass is turning green; the birds are twittering and flying about; they are building their nests; they are getting ready for the little baby birds that come from the eggs of the mother birds.

The mother may use these concepts in the coming of spring as a background in teaching lessons about God's love and goodness. By the use of pictures, stories, and songs the child may learn how God, the heavenly Father, has taken care of the birds, the seeds, and roots of plants all through the winter, and now he is sending the warm rain and the sunshine to make little seeds and plants grow. The child learns that God has given us the sunshine, the flowers, the trees, and the birds — all the beautiful things in nature and the world around us.

Easter means resurrection, but it is only when the child is old enough to understand about the life and death of Christ that the resurrection of our Saviour can be understood in its real significance.



How the Pussy-Willow Grew

One night the fairy Queen had all her fairies gathered around her. She was telling them how thankful they should be that they were happy and that they had such a beautiful world to live in.

"And this is the reason for your happiness," she explained. "You do good and bring happiness to others and are always busy. If you did not work and had nothing to do but look around for amusement, you would soon become restless and dissatisfied and long for things that others have. But, of course, fairies never long for things that children have, so all this talk is quite needless."

When the Queen finished speaking she saw one little fairy looked very grave and did not smile and dance about with the others.

This fairy was called Dewdrop, because it was her duty every morning just before sunrise to gather drops from the river and put them on all the flowers,

and she was usually the gayest of the fairies, so the Queen called to her and asked:

"What makes you so sad my Dewdrop? Is there not plenty of water in the river-beds for your beautiful flowers?"

"Oh yes, my Queen," answered Dewdrop. "There are plenty of drops for my flowers, but I am unhappy because of something I want and I know I cannot have."

"Tell me about it," said the wise Queen. "Perhaps I can help you," and she drew Dewdrop close to her side and listened to her story.

"One morning when the south wind and gray cloud brought rain to my beautiful flowers," Dewdrop began, "I did not have any work to do, so I sat under a big leaf and watched the rain falling. I was in a garden, and a house stood near. By and by a little girl came out and called 'Kitty, kitty,' and the dearest little kitten came running up the path, meowing and swinging its tail. The little girl rolled a spool across the porch and the kitten chased it. Then it jumped through her clasped hands and chased its tail, and then it ran up the little girl's dress to her shoulder and sat there, with its head nestled in her neck."

"But why should this make you so sad, my Dewdrop?" asked the Queen.

"Tell her, Dewdrop," said one of the other fairies, for all of them had gathered around while Dewdrop was talking.

"Yes, tell the Queen," said another.

"You see, dear Queen, we all want a kitten to play with," said Dewdrop, "and every time one of us sees a little girl with a kitten we are unhappy."

The Queen looked very grave, for never before had her fairies wanted anything children possessed, but she did not scold.

After waiting a few minutes the Queen spoke: "I will not promise you anything," she said, "but meet me to-morrow night down by the river when the clock strikes the last stroke

of twelve, and if the moon is shining, I may have something for you."

"Oh, you dear, good Queen!" cried all the fairies at once. "It will be something nice, we know."

"Perhaps," answered the Queen, smiling. "Now scamper away, every one of you, and do your work with smiling faces."

The next night the moon was shining, and the Queen could be seen—that is, if one had fairy eyes—flitting along the banks of the river, back and forth, back and forth, flying in there and out here, and as busy as two little fairies could have been on their busiest night.

"There!" she exclaimed, after a while, "I think there will be enough for each to have one." Then she stepped into her chariot and waited.

The last tone of the last stroke of the midnight hour was dying away when the fairies appeared by the river and looked about for their Queen.

"There she is," said one, catching sight of the shining chariot under a bush.

"What is it you have for us?" they all asked, running to the Queen.

The Queen led them nearer the bank of the river and showed them slender brown bushes with tiny gray tufts, soft and slick-looking.

"But what are they?" asked the fairies.

"Stroke them and see," said the Queen.

Each little fairy touched a soft, gray tuft with her tiny finger. "Me-ow, me-ow," came softly from each tiny gray tuft, and then the gray tuft stretched out and a tiny head appeared, and a tail and four little paws could be seen.

"Oh! Oh! The darlings!" cried all the fairies. "They are our kittens, our dear little pussy cats we had wished for so long."

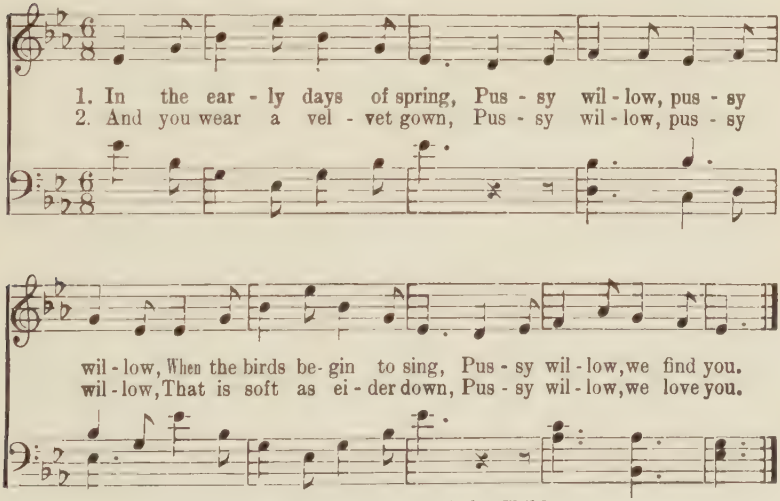
Each little gray pussy sat up and looked at her mistress, and then one fairy rolled a grain of sand (of course they looked

very large to a fairy kitten), and all the little gray pussies scampered down from the bushes and did all the tricks for the fairies that mortal kittens do for their little mistresses.

When the first streak of light showed in the sky all the gray pussies scrambled back to the bushes, curled up, and went to sleep, and there they sleep every night until the last tone of the last stroke of the midnight hour dies away, and then if you can see with fairy eyes you will see each little gray mite stretch out and sit up and me-ow for her little fairy mistress to come and play with her.

We call them pussy-willow bushes, but the fairies call them their little gray kittens.

(From Told By the Sandman, by Abbie Phillips Walker. Used by permission of author, and publishers, Harper & Brothers, New York.)


1. In the ear - ly days of spring, Pus - sy wil - low, pus - sy
2. And you wear a vel - vet gown, Pus - sy wil - low, pus - sy
wil - low, When the birds be - gin to sing, Pus - sy wil - low, we find you.
wil - low, That is soft as ei - der down, Pus - sy wil - low, we love you.

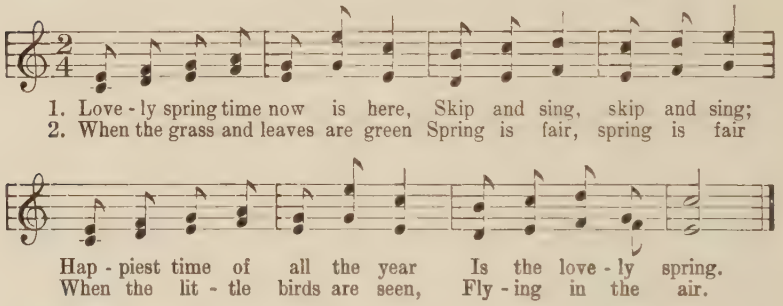
(From Songs For A Little Child)

Where to go for stories and lessons and songs:

"The Coming of Spring," from the Beginners Book in

Religion, by Edna Dean Baker. Published by The Abingdon Press, New York.

"The Lily's Message," from A First Primary Book in Religion, by Elizabeth Colson. Published by The Abingdon Press, New York.

Songs For the Little Child, by Clara Belle Baker and Caroline Kohlsaat. Published by The Abingdon Press, New York.

1. Love - ly spring time now is here, Skip and sing, skip and sing;
2. When the grass and leaves are green Spring is fair, spring is fair
Hap - piest time of all the year Is the love - ly spring.
When the lit - tle birds are seen, Fly - ing in the air.

The first verse may be sung as a chorus.

(Words by Mollie Stumbaugh, a little blind girl. Music by George B. Loomis. From Loomis's Progressive Music Lessons, Number 2, Copyright, American Book Company, Publishers.)

Finding God Through Nature

Nature stories bring the child into a close relationship with the little creatures that cannot talk. The little child naturally loves the birds, and the bunnies, the squirrels and kittens; he likes to handle them, but he needs direction, for he does not realize these little creatures are as frail as they are. In caring for these little creatures the child learns that the heavenly Father is pleased with him; in time he may realize in a way that the love and care he gives to his pets is something like the love and care his father and mother give to him. And the heavenly Father loves and cares for us all.

ROBIN REDBREAST (Munier)

The Cozy Little Nest

One day two little birds were sitting in the old apple tree. They were Father and Mother Robin Redbreast. They were talking about the little cozy nest they were going to build. Mother Robin said, "Where shall we build our cozy little nest?"

Father Robin said, "Let us build our cozy little nest high up in the tree, so high that Tabby Gray cannot get it."

"That will be a good place," said Mother Robin.

Then Father and Mother Robin were very busy. They gathered little sticks and straws for the cozy little nest. They went to the chicken yard for feathers.

"May we have some feathers," they asked Mrs. Specklety Hen.

"O yes, you may have some feathers; I do not use feathers for my nest. I make my nest of hay."

And the pigeons said, "Coo, coo! we should like to give you some feathers too."

Everyone wanted to help.

Every day Mother Robin Redbreast would place an egg in the cozy little nest. And now there are four blue eggs in it. Mother Robin will sit on the eggs and keep them warm, while Father Robin brings food for her. Some of the time Father Robin will sit on the eggs. When Father Robin sits on the eggs Mother Robin flies away to find worms and seeds for them to eat.

Soon there will be four little baby birds for Father and Mother Robin Redbreast to feed. It will keep them busy to feed so many babies.

Other stories:

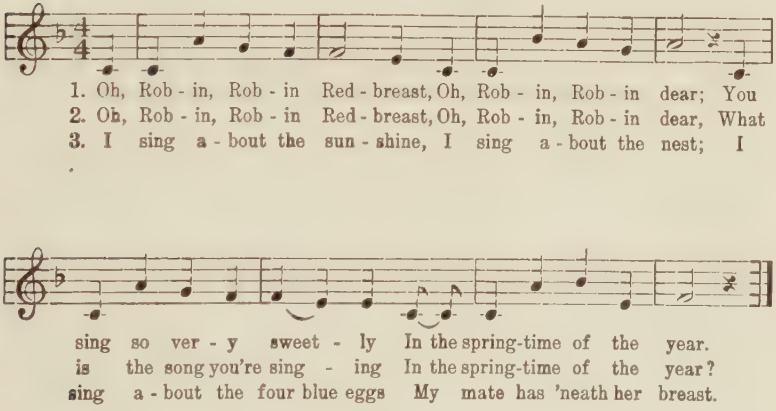
"The Wee Nest" and "The Brown Birds" from A Story Garden For Little Children, by Maud Lindsay. Published by Lathrop Lee & Shepard Co., Boston.

"What Robin Told." A poem from Songs of the Tree-Top and Meadow collected and arranged by Lida Brown McMurry and Agnes Spofford Cook. Public School Publishing Company, Publishers, Bloomington, Illinois.

"Out of the Nest," from More Mother Stories; by Maud Lindsay. Milton Bradley Company, Publishers, Springfield, Massachusetts.

Robin Redbreast

Words and melody adapted from an old song.


1. Oh, Rob - in, Rob - in Red - breast, Oh, Rob - in, Rob - in dear; You
2. Oh, Rob - in, Rob - in Red - breast, Oh, Rob - in, Rob - in dear, What
3. I sing a - bout the sun - shine, I sing a - bout the nest; I
sing so ver - y sweet - ly In the spring-time of the year.
is the song you're sing - ing In the spring-time of the year?
sing a - bout the four blue eggs My mate has 'neath her breast.

NOTE.—When the song has become familiar to the child, it may be used as a little singing dialogue between mother and child. The child takes the part of the robin; the mother sings the first two verses in the form of questions.

Activity:

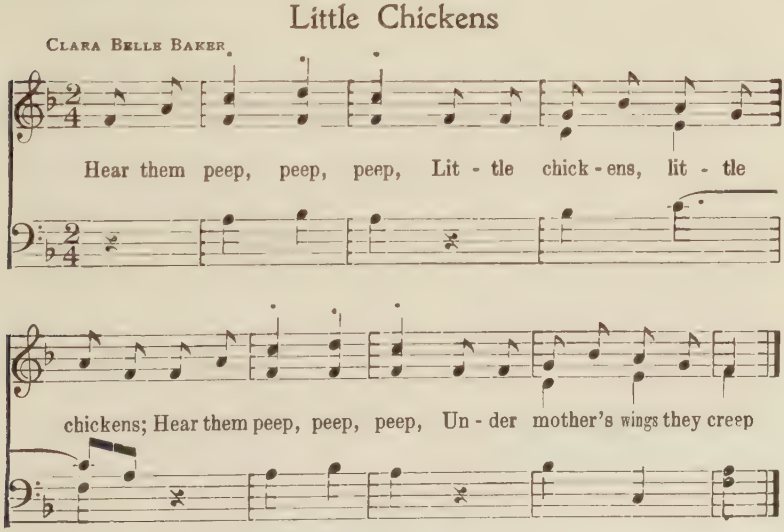
Flying like the robin with arms outstretched with birdlike motion, mother and child play they are robins.

TWO MOTHERS AND THEIR FAMILIES (Gardner)

Two Mothers and Their Families

One day a mother hen and her baby chickens were scratching for their breakfast. They were scratching right in front of the door. The door was open. Mother hen said, "Cluck, cluck, cluck, cluck," which meant "The door is open, let's go in; maybe we can get something to eat without scratching." The child has scattered some bread crumbs on the floor. Mother hen and the baby chickens are eating them.

Mother is telling the child how the mother hen loves and cares for her baby chickens. She watches over them so that nothing shall hurt them. I wonder what happened to the two little chicks just coming in? Perhaps they didn't mind mother at once when she said, "Cluck, cluck." You know little chickens must learn to mind their mothers just as little boys and girls do. There is a little baby too in the room. You cannot see it very well. It is in the cradle. Mother, sitting on a low stool has been rocking the baby to sleep. When baby chickens get sleepy they cuddle up close to their mother under her wings. Shall we sing the little song about the chickens?


Little Chickens
Clara Belle Baker.
Hear them peep, peep, peep, Lit - tle chick - ens, lit - tle
chickens; Hear them peep, peep, peep, Un - der mother's wings they creep

(From Songs For A Little Child)

"YOU'RE NO CHICKEN" (Paton)

One day two little chickens were running along by the side of the house. They were hunting for worms. Just then they saw something hopping, hopping toward them. It wasn't a worm, but they didn't know what it was. They stopped and looked at it. They had never seen anything like this before. They said, "You're no chicken. And you're no worm."

What was it they saw in the path by the side of the house? A frog. What do you think the frog would say to the little chickens? I think he would say, "Ker chunk! ker chunk! ker chunk!" which means, "No, I'm no chicken; but I can swim and I can dive. I am on my way to the pond now."

The Chickens

Said the first little chicken
With a queer little squirm,
"I wish I could find
A fat little worm!"

Said the next little chicken
With an odd little shrug,
"I wish I could find
A fat little bug!"

Said the third little chicken
With a faint little moan,
"I wish I could find
A wee gravel stone!"

"Now see here!" said the mother,
From the green garden patch,
"If you want any breakfast,
Just come here and scratch!"

(From Songs of the Tree-Top and Meadow, by Lida Brown McMurry and Agnes Spofford Cook. Used by permission of the Public School Publishing Company, Bloomington, Illinois.)

The sheep are eating the fresh green grass in the pasture. Sheep and little lambs are like little boys and girls; they need some one to watch over and care for them. You know how father and mother take such good care of you; so the shepherd man watches over his sheep; he is near them all the time. He won't let anybody or anything come near to harm them. See the dog Rover. I think he too is helping. If Rover should hear or see anything coming, I think he would say, "Bow wow, bow wow!" He says just as plainly as he can, "Go away, you can't come near my sheep." I wonder if you can tell me

THE SHEPHERD AND HIS SHEEP (Mauve)

what the little lambs say? (Baa baa.) To-night when father comes home shall we tell him what little lambs say?

A Sheep Story

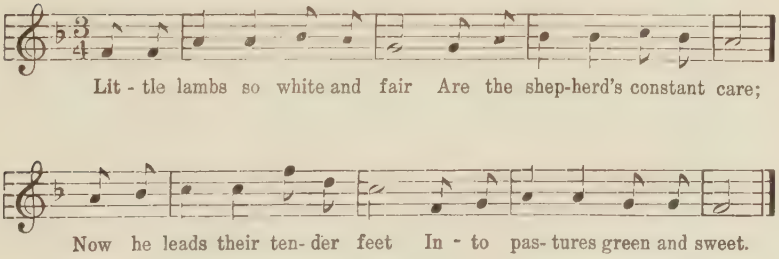
Here is a picture of sheep in the pasture; some are lying down and some are standing up. You are getting to be such a big boy (or girl) that now you can count those that are standing up, can't you? (Child counts.) Some day you will be so big you can count all the others too. One of them is looking right at you. Would you like to name this sheep? (Child may like to name the sheep. Mother makes suggestions or encouraging comments.) That's a good name. Some times when the shepherd cannot take care of the sheep the shepherd woman watches over them. Do you see the dog? He is watching over the sheep while the shepherd is away. He

A CONTENTED FLOCK (Bonheur)

is watching over the sheep so that nothing shall come near to harm them.

Shall we sing the song about the shepherd and his sheep?

Old Folk Melody


Lit - tle lambs so white and fair Are the shep-herd's constant care;
Now he leads their ten- der feet In - to pas- tures green and sweet.

In an evening story the mother has told how the heavenly Father watches over us, how he cares for us while we sleep. This song might be sung as a prayer:

"Jesus, tender shepherd, hear me;
Bless thy little child to-night;
Through the darkness be thou near me;
Keep me safe till morning light."

NOTE.—For music see Story, "Jesus as the Good Shepherd."

The Woolly Coat

Did you ever say to mother on a warm day in the spring, "Mother, this coat is too warm to-day; it's hot out of doors?" Mother says: "I didn't know it was so warm; spring must be coming."

The sheep too has been wearing his woolly coat all winter. He has been saying for some time, "Baa, baa! this coat's too warm. Baa, baa! Mr. Shepherd, I can't run and play; my coat is so warm!"

So in the picture the man is cutting off the sheep's woolly coat. See his big shears! It doesn't hurt a bit, you know. It doesn't hurt any more than when you have your hair cut off. How good the sheep will feel when it is all cut off!

Now, what do you suppose will be done with this woolly coat that the man has cut off? Why, Jimsy Lad (substitute the name of the child), your nice warm mittens and your stocking-cap that you pull down over your ears, and your snug winter coat were once upon a time the woolly coat of some nice big sheep. Who knows but that Flossy (or the name the child gave the sheep) herself wore it! It's nice to think she did, isn't it?

Prayer:

Dear heavenly Father, we thank thee for the white woolly sheep that gives us our warm coats and our caps and our mittens and all the nice things we wear. Amen.

Used by the courtesy of Milton Bradley Company

SHEARING THE SHEEP

Another story:

"The New Red Dress," by Cora E. Harris. From The Story Hour, by Carolyn Bailey and Clara M. Lewis.

The Bunnies

See Mother Bunny with her baby bunnies! How many babies has she? Let us count them. One-two-three-four-five. What a big family! See what bright eyes they have! What do you suppose makes their ears stand up so straight? Rabbits are very timid, you know, so they listen all the time. Sometimes a dog comes running along, and when he sees the rabbits he chases them. Of course the dog doesn't know it is wrong to chase rabbits.

When bunny hears a strange sound off he scampers. One of them looks as if he heard something now. (Help the child to find the bunny sitting on his hind legs with ears straight up.) See the little bunny close to his mother. Perhaps he is telling her something. And see the funny little bunny with his paws up to his face. I think he has eaten his supper and now he is washing his face. They have found some clover on the ground. Bunnies like other green things to eat. Carrots and cabbage and bread are good for bunnies to eat.

Five Little Rabbits

Five little rabbits
  Under a log.
This one says,
  "I hear the dog!"

This one says,
  "I see a man!"
This one says,
  "Run while you can!"

This one says,
  "I'm not afraid!"
This one says,
  "Keep in the shade."

The man passed by
  "We're still alive."
Said the funny little rabbits
  And they ran, all five.

(From Character Building Readers, by Ellen E. Kenyon-Warner. Used by permission of the publishers, Hinds, Hayden and Eldredge, New York.)

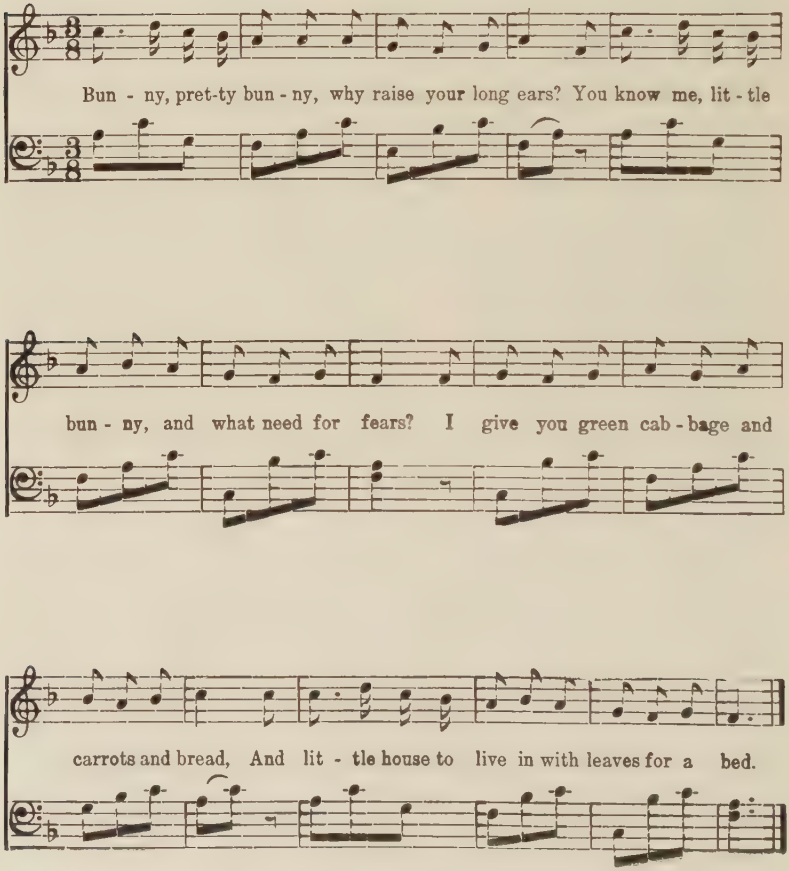
NOTE.—This little poem might be used for a finger play holding up in turn the fingers and thumb of one hand.

AN INTERESTING FAMILY (Carter)

Activity:

Making rabbit's ears by holding up two fingers.

The Bunny


Bun - ny, pret-ty bun - ny, why raise your long ears? You know me, lit - tle
bun - ny, and what need for fears? I give you green cab - bage and
carrots and bread, And lit - tle house to live in with leaves for a bed.

(From Songs For A Little Child)

BRINGING HOME THE NEW BORN CALF (Millet)

The Baby Calf

Do you see the little baby calf that the men are carrying? Early one morning the father went out to the pasture; he went out to the pasture to milk the cows. Right beside its mother there was the little new baby calf. Molly Moo Moo, the mother cow, looked as if to say, "See my baby, See my baby!"

Father said, "Yes, I see your baby, Molly Moo Moo. I think we'll take your baby to the barn. It will be warm and comfortable in the barn."

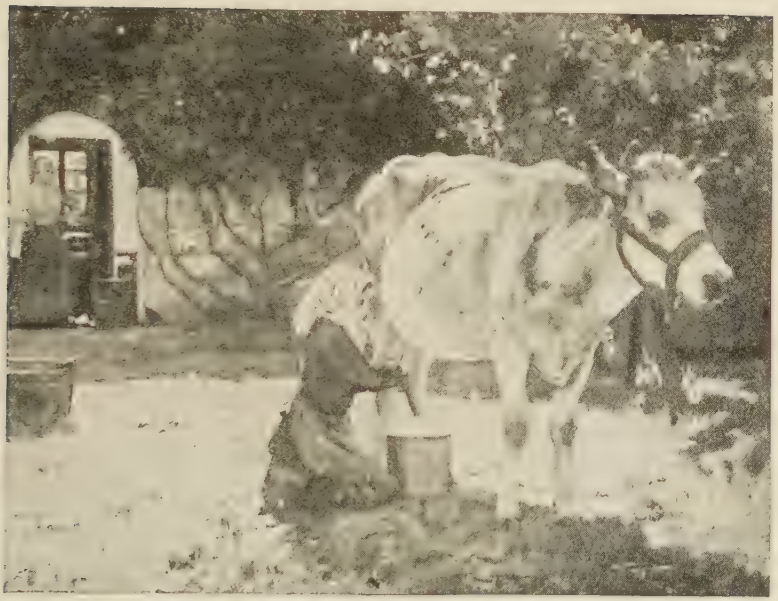
See how carefully they are carrying the Baby Moo Moo!

Molly Moo Moo is walking behind. She is kissing her baby. I think she is saying, "Don't be afraid, my baby; the men will take you to the barn; it will be warm and comfortable in the barn." The woman with the cap on her head is saying, "Don't be afraid Baby Moo Moo; we love little babies."

A VISIT TO THE BARN

Baby Moo Moo

One morning father said, "Children, how would you like to go out to the barn and see Baby Moo Moo?" Betty said, "I want to see Baby Moo Moo." Timothy Lad said, "I go too, daddy," and Billy just ran out to the barn to be the first one to see Baby Moo Moo. Do you think Betty and Timothy are a little bit afraid? They are standing behind Billy. Billy has his hand up to pat Baby Moo Moo. Baby Moo Moo likes to be patted. What do you think Billy is saying to Baby Moo Moo? See how quietly the mother cow is standing. She is saying to herself, "Kind little children may play with my baby. I know they will not hurt my baby."



MILKING TIME (Dupre)

Milking the Cow

See the maid milking the cow. What do you see in the pail? It is brimming full of white, warm milk. I think Betty and Timothy and Billy will have some fresh milk for breakfast. Fresh milk helps little girls and boys to grow strong so that they can run and jump and have a great deal of fun. Shall we tell the story about "the friendly cow"?

The Cow

The friendly cow, all red and white,
I love with all my heart.
She gives me cream with all her might,
To eat with apple tart.

She wanders lowing here and there,
  And yet she cannot stray
All in the pleasant open air,
  The pleasant light of day.

And blown by all the winds that pass
  And wet with all the showers,
She walks among the meadow grass
  And eats the meadow flowers.

(Robert Louis Stevenson.)

NOTE.—The first verse only might be used until the child is five or six years of age. The mother enjoys saying these lines over and over to the child, who will one day be saying them too.

A little child's grace:

Dear God, I thank you for the nice fresh milk from the bossy cow. Amen.

CAN'T YOU TALK (Holmes)

Can't You Talk

One warm sunny day, Baby Carol climbed out of her little bed. She crept out to the porch. Patsy dog had been taking a nap. When the dog heard Baby Carol coming she sat up and looked at the baby. The baby likes Patsy. Patsy likes Baby Carol too. See how the dog looks at her! Baby is looking up into the dog's face as if to say, "Can't you talk?" I think Patsy would like to say: "You are a good baby. If I could talk, I would tell you about the baby puppies out at the barn. Some day I will bring them to the house for you to play with. Would you like to play with the baby puppies? No, I can't talk, I can only say, 'Bow-wow, bow-wow.' "

The Tea Party

Once upon a time there was a little girl and her name was Dorothy. She was just about as old as you are. One day it rained, and rained, and rained. Of course Dorothy couldn't go out to play when it rained, could she? She played with her dollies. She gave a little tea party and all the dollies were there. Sarah Sue, the rag doll, was there too. Of course she never told me so, but I think Dorothy loved Sarah Sue more than she did Anabella Jane, the big wax doll that Aunt Alma brought her from the city. At least she played with Sarah Sue more than she did with Anabella Jane. And let me tell you, some other folks too came to the tea party besides the dolls. I wonder if you can guess who they were? Yes —Peterkin, the puppy, and Muffet, the little black-and-white kitten.

Peterkin said he would have his tea mostly milk and drank a whole saucerful. Muffet said she didn't like tea (which was only water you know), and she had milk at home. The dolls were the only ones who seemed to care for the tea. Being very polite, they didn't say anything.

When bedtime came mother said she would leave the kitten and the puppy in the kitchen till she had put her Dorothy to

FAMILY CARES (Barnes)

bed. So Dorothy said "Good night" to Peterkin, the puppy, and Muffet, the black-and-white kitten, and invited them to come again to her tea party. Dorothy was ready for bed. She had said her little prayer thanking God the heavenly Father for her happy day and for her tea party. Just then she heard a funny noise. "What's that, mother?" Just then a little soft scratching again on the stair carpet, and when she opened the door there stood Muffet.

"Let me take Muffet downstairs, won't you, mother?" And when she had gone part way down the stairs there was Peterkin trying to come upstairs. They wanted to play again with Dorothy. But Dorothy knew that kittens and puppies, just like little boys and girls, must go to bed early and get plenty of sleep. So she put Peterkin and Muffet to bed and then ran back for mother to tuck her in and kiss her good night.

WIDE AWAKE (Adams)

The Three Kittens

Once upon a time there were three little kittens. Their names were Muffet, Fluffy, and White-Foot. They lived in a basket under the porch.

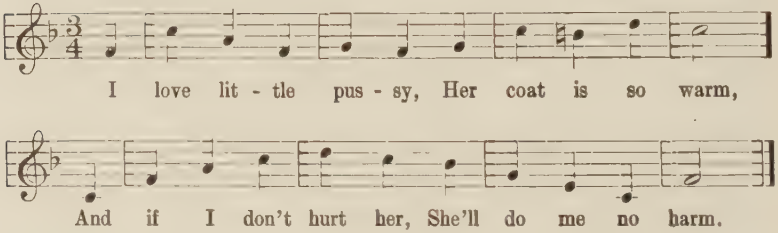
Their mother's name was Tabby Gray. One day Mother Tabby Gray said, "If you will be good children, I will bring you home something good for dinner," and off she ran to the barn. For a while the three little kittens were very quiet. Then Muffet said, "I hear mother coming," and she sat up as straight as straight could be. Fluffy said, "I see a fly, to catch it I will try." But just then Mother Tabby Gray came home and soon they were having a good time eating their dinner.

Stories about kittens:

"The Three Little Kittens That Lost Their Mittens." "Mrs. Tabby Gray," from Mother Stories, by Maud Lindsay.

I Love Little Pussy.

Old Folk Melody



NOTE.—For the old folk melody by Elliott see The Mother Goose Melodies, published by McLaughlin Brothers, New York, or The Most Popular Goose Songs, published by Hinds, Hayden & Eldredge, New York.

Autumn Pictures and Stories

The autumn and winter offer many opportunities to lead the child into a fuller and richer appreciation of nature and enjoyment of the things about him. While the religious meaning of his environment should not be forced, the child should constantly be led to think of God and feel his presence in all that he is interested in and enjoys.

A Talk About the Trees

(This story-talk should be used in the autumn when the leaves are falling.)

All summer long the little green leaves have been swinging in the wind. All summer long the little green leaves have been dancing in the sunshine. The little green leaves have had a good time talking to the birds which came to build their nests in the trees. All summer long the little leaves have worn their pretty green dresses. But one day it begins to get cold. Father Tree says to the little leaves, "Play time is nearly over, dear children; you had better put on your winter night dresses. You are so sleepy, little Yellow Leaf, and you, little Brown Leaf! And you, little Red Leaf, why! you can hardly keep your eyes open! I think it is time all you little children went to bed."

Now, what do you suppose these little leaf children said? I am afraid they must have been hearing the way little girls and boys sometimes talk. Little Yellow Leaf said, "O father, it is such a pleasant day, we do not want to go to bed."

"Can't we play for just a little longer?" coaxed little Brown Leaf.

And little Red Leaf hoped that Father Tree would forget all about sending them to bed.

But the very next day Father Tree said, "Come, children, it's time to go to bed!" The wind shook the tree; the little

leaves fell softly through the air. Soon all the little leaf children were lying on the ground. There lay little Yellow Leaf and little Red Leaf and little Brown Leaf. They lay very quietly on the ground. Soon it began to snow. The snow covered them over with a white blanket. The wind cannot blow them about when they are covered with the pretty snow blanket. The blanket kept them snug and warm. Then Father Tree said, "Good night, dear little children!" And little Yellow Leaf, Brown Leaf and Red Leaf replied "Good night, dear father; it's so nice to go to bed. We are going to sleep." (Said in a drowsy way.)

NOTE.—When the child has become familiar with the talk and story, the poem which follows may be read or recited. As early as possible, the child should hear good poetry, but it should be within the range of his understanding, well chosen and well read.

How the Leaves Came Down

I'll tell you how the leaves come down;
The great tree to his children said,
"You're getting sleepy, Yellow, Brown—
Yes, very sleepy, little Red,
It is quite time you went to bed."

"Ah," begged each silly, pouting leaf,
"Let us a little longer stay.
Dear Father Tree, behold our grief;
'Tis such a pleasant day
We do not want to go away."

So just for one more merry day
To the great tree the leaflets clung,
Frolicked and danced and had their way,
Upon the autumn breezes swung,
Whispered all their sports among.

"Perhaps the great tree will forget,
And let us stay until the spring,
If we all beg, and coax and fret."
But the great tree did no such thing;
He smiled to hear their whispering.

"Come, children, all to bed!" he cried;
And, ere the leaves could urge their prayer,
He shook his head, and far and wide,
Fluttering and rustling everywhere,
Down sped the leaflets through the air.

I saw them. On the ground they lay,
Golden and red, a huddled swarm,
Waiting till one from far away,
With bedclothes heaped upon her arm,
Should come to wrap them safe and warm.

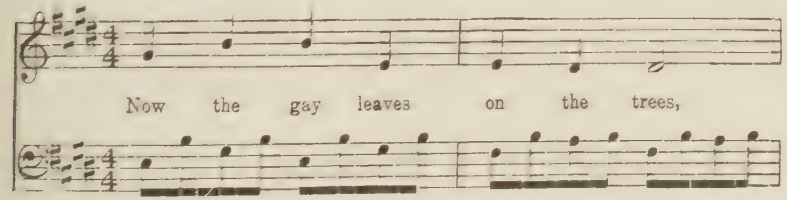
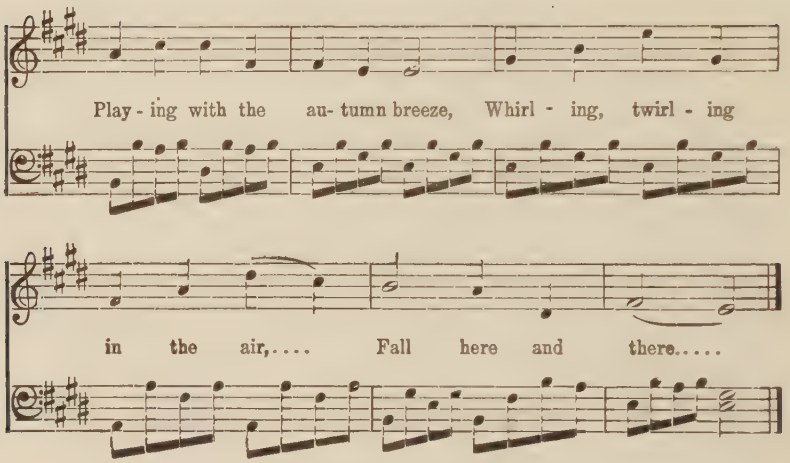
The great bare tree looked down and smiled;
"Good-night, dear little leaves," he said;
And from below each sleepy child
Replied, "Good night," and murmured,
"It is so nice to go to bed."

(By Susan T. Coolidge, in Song of the Tree-Top and Meadow. Through courtesy of the Public School Publishing Company.)

NOTE.—This story may be used as a play story. The father or the mother would be the tree; the children are the leaves, "Yellow," "Brown," and "Red."

Gay Leaves

CLARA BELLE BAKER



(From Songs For A Little Child)

1. There was a young couple
   Who lived in a wood.
   Chippery, chippery, chee!

2. In a tall pine tree
   Their little house stood.
   Chippery, chippery, chee!

3. All summer long
   They came and went.
   Chippery, chippery, chee!

4. They lived in a tree
   And paid no rent.
   Chippery, chippery, chee!

5. Their house was lined
   With feathers and wool.
   Chippery, chippery, chee!

YOUNG FREEHOLD (Carter)

6. With babies and nuts
   It was more than full.
   Chippery, chippery, chee!

7. When winter came,
   With cold and snow—
   Chippery, chippery, chee!

8. They kept them warm,
   Though the wind did blow.
   Chippery, chippery, chee!

9. For they laid them down
   In their furs to sleep.
   Chippery, chippery, chee!

10. In the spring they awoke,
    With a "Cheep, cheep, cheep!"
    And a "Chippery, chippery, chee!"

(From The Character Building Readers, Ellen E. Kenyon-Warner. Hinds, Hayden & Eldredge, New York. Used by permission.)

Birds in Winter Time

Look at the pretty little birds! Can you count them all? Some day you will be such a big boy (or girl) that you can count them every one. See the birds' house. Father (or brother) made the house for the birds and the children put it in the apple tree.

When winter comes and snow covers the ground it is hard for the birds to find seeds and worms to eat. Then mother will put a pan of bread crumbs out where the birds can find it. Let us put some crumbs out on the window sill and watch the birds eat them. Our heavenly Father loves the little birds, and he feeds them.

NOTE.—At a kindergarten school in E—— a number of robins, blue jays, and squirrels have become very tame through the

"SPARROWS" (Laux)

children feeding them. They hop on the ground near the children with no thought of fear.

Shall we sing the song about the snowbirds in the winter time? They like to have crumbs thrown to them.

Snow Birds

(For music see "Little Chickens," page 139.)

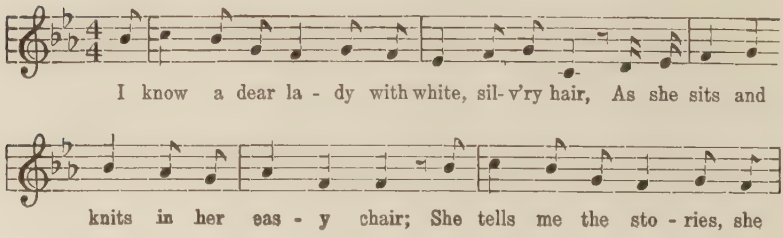
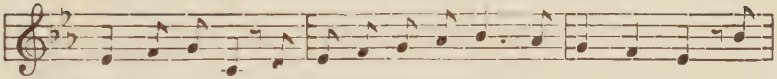
Hear them tweet, tweet, tweet,
Little snow birds, little snow birds,
Hear them tweet, tweet, tweet,
Let us throw them crumbs to eat.

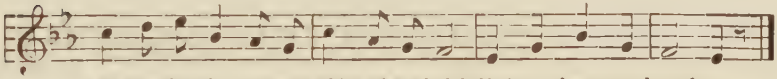
(From *Songs For A Little Child.*)

NOTE.—By using the words, "little birdies, little birdies," instead of "snow birds," the song may apply to any birds.

Grandmother has come to spend Thanksgiving with the children. She is holding Little Harriett in her lap. Grandmother is smiling at Baby Harriett. I think Grandmother is saying, "You have grown to be a big girl since I was here last summer." Little Harriett is looking up into grandmother's face as if to say: "I don't believe I remember you, but you are a nice grandmother." The other children are glad because grandmother has come to spend Thanksgiving. They love their grandmother. She tells them stories; sometimes she has "goodies" in her pocket for them.

Grandmother





"GRANDMOTHER"

NOTE.—After the song has been sung many times the child will enjoy singing the last line by himself, "She's my dear grandmother."

Grandmother's Thanksgiving Present

It was going to be the nicest Thanksgiving Day that the Davis children had known for a long, long time. Dear Grandmother Davis, with her gray curls and her gold spectacles and her twinkling smile, was coming all the way from the farm to spend the day with them. It was the week before Thanksgiving, and the children were all planning wonderful secrets and all manner of delightful surprises for dear grandmother.

"I shall make her a loaf of raisin cake," said Hilda, who was quite a grown-up girl now, and very clever at cooking.

"Well, I am going to knit grandmother a white shawl," said Elizabeth. "I'm sure that I shall be able to finish it in a week, and I know that grandmother will like a shawl better than a cake."

"And what is our little Peggy going to do?" asked Mother Davis, patting the little girl's brown hair. Peggy was a very thoughtful, kind little girl, even if she was only eight years old.

"Oh, Peggy can't make anything for grandmother," said Hilda, quite decidedly. "She's much too small a child."

"Yes, indeed," said Elizabeth, "but, of course, grandmother won't expect Peggy to do anything for her."

"Grandmother will be happy to just see how sweet and good Peggy is," Mother Davis finished. "Now run along, dear, and play."

So Peggy went upstairs to her own little room, but instead of playing with her doll, she wrinkled up her forehead and thought and thought, until finally she thought of something nice to do for Grandmother Davis' Thanksgiving surprise.

Thanksgiving was a beautiful, sunny day, smelling of bonfires and orchards and pumpkins out-of-doors, and of turkey and mince pie in the house. Grandmother Davis came, and

everybody was happy and everybody ate a great deal of dinner. When the dinner was over, Hilda brought in her raisin cake, which grandmother thought was the best she had ever tasted. Then Elizabeth wrapped her all up in a fleecy-white shawl, and grandmother said that she had never been so comfortable before in all her life.

Last of all, Peggy slipped out of her chair at the dinner table into grandmother's lap.

"I made you a Thanksgiving present, grandmother, dear," she said, and she pulled a little book out of her pocket.

"Why, bless the child!" said grandmother, putting on her spectacles, and she began to read the book.

It was made of scraps of wrapping paper sewed together, but it had a spray of red leaves painted on the cover, and it was labeled in printed letters: "Peggy's Thankful Book."

The first page said, in Peggy's scribbled writing: "I am thankful for my mother, more than anything else." Underneath the writing was a little kodak picture of Mother Davis that Peggy had taken herself.

The next page said: "I am thankful that dear grandmother is coming to see us."

Over it Peggy had drawn a little picture of a farmhouse and a country road, and she had colored the house red and the road brown.

There were other pages just full of writing, and Peggy had put down many things that no one else would have thought of: how she was thankful for keeping her temper, and for the school spelling match that she had won, and for a red apple, and for Tinker, the old pussy.

Grandmother Davis had to wipe her spectacles before she finished reading the Thankful Book, and Hilda and Elizabeth thought that Peggy's gift was really very nice indeed.

(From Songs for Sunday Telling. Carolyn Sherwin Bailey. Published by The Pilgrim Press, Boston.)

"One, Two, Three"

It was an old, old, old, old lady,
And a boy that was half-past three;
And the way that they played together
Was beautiful to see.

She couldn't go running and jumping,
And the boy, no more could he;
For he was a thin little fellow,
With a thin little twisted knee.

They sat in the yellow sunlight,
Out under the maple tree;
And the game that they played I'll tell you,
Just as it was told to me.

It was Hide-and-Go-Seek they were playing,
Though you'd never have known it to be,
With an old, old, old, old lady,
And a boy with a twisted knee.

The boy would bend his face down
On his one little sound right knee,
And he'd guess where she was hiding,
In guesses One, Two, Three!

"You are in the china closet!"
He would cry, and laugh with glee—
It wasn't the china closet;
But he still had Two and Three.

"You are up in papa's big bedroom,
In the chest with the queer old key!"
And she said, "You are *warm* and *warmer;*
But you're not quite right," said she.

"It can't be the little cupboard
Where Mamma's things used to be—
So it must be the clothes-press, Gran'ma!"
And he found her with his Three.

Then she covered her face with her fingers,
That were wrinkled and white and wee,
And she guessed where the boy was hiding,
With a One and a Two and a Three.

And they never had stirred from their places,
Right under the maple tree—
This old, old, old, old lady,
And the boy with the lame little knee—
This dear, dear, dear old lady,
And the boy who was half-past three.

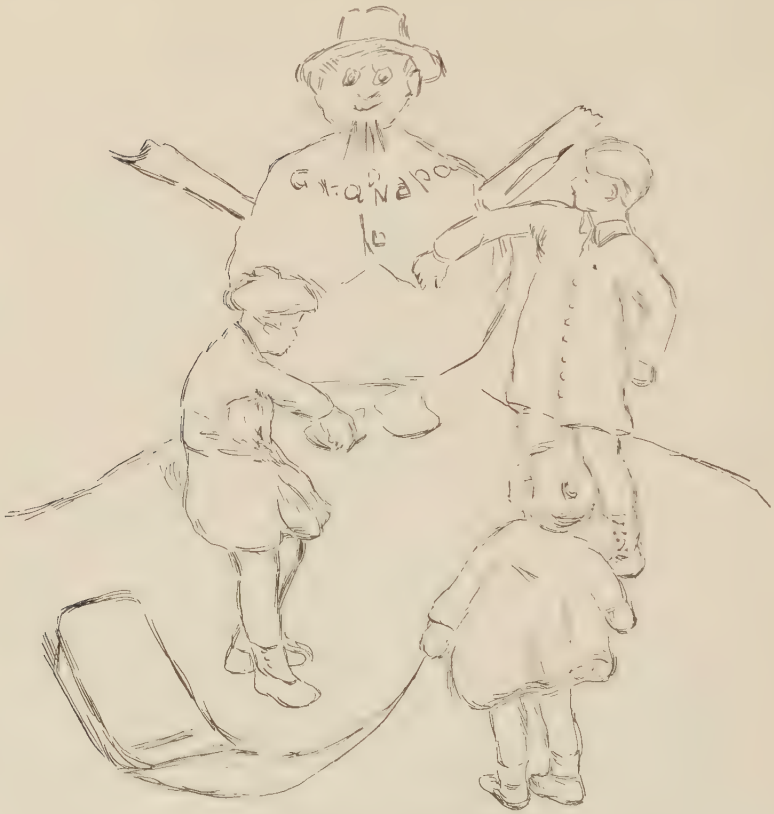
(By Henry C. Bunner. Through courtesy of Charles Scribner's Sons.)

The Snowman

One night when Frank was getting ready for bed, he looked out of the window. "O mother, look," he said, "it is beginning to snow!" Mother came to the window and they watched the snow come down. "To-morrow is Saturday and we will have fun making a snowman," said Frank.

The next morning mother didn't have to call Frank, for he was up bright and early. He ran to the window to see how much it had snowed during the night. Yes, the ground was covered with a beautiful carpet of white. It looked as if it would come clear up to his shoetops when he walked in it. He could hardly wait to eat his breakfast, but mother said he must have a good breakfast or he would get as cold as the snowman he was going to make.

Lucy and Jeremy lived next door. They too wanted to help make Mr. Snowman. First, they took their little shovels and



THE SNOWMAN

made a pile for Mr. Snowman to stand upon. Then the children began rolling the snow in a big ball for his body. How they all three tugged and pushed! His body was so heavy, it was all that Frank, Jeremy, and Lucy could do to lift it. The most fun was to make the head. A little roll of snow, and the nose was done. For his eyes they used little pieces of coal. Lucy went into the house and brought out her old straw hat

for him. Frank said, "I think Mr. Snowman needs a pair of glasses," and he curved two twigs to look like the rims of spectacles. They fixed a mouth, stuck some straws in his chin for whiskers, and sticks for his arms. Mr. Snowman was now finished.

"Now what shall we name him?" said Jeremy. Just then they saw Grandpa Latimer coming down the street. He had a basket on his arm and was carrying an umbrella for a cane. "O let's call our snowman 'Grandpa!' " and because Frank was the only one of the three who went to school, he printed the letters right across the front of Mr. Snowman, GRANDPA. How Grandpa Latimer laughed when he saw the snowman!

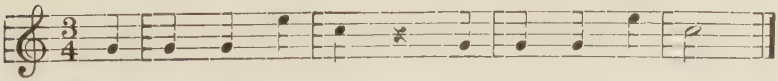
Suggestion for evening prayer:

Thanking God the heavenly Father for the beautiful snow and all the happy times we have playing with it.

Jolly Santa Claus

(A Father Story)

Such a jolly fellow is dear old Santa Claus! He comes at Christmas, the happiest time of the year. I don't suppose you ever saw him, for he comes after little boys and girls are all tucked in bed. On Christmas Eve, when all little boys and girls are sound asleep, Santa Claus says to himself: "I must put on my fur cap and my fur mittens and my big high boots. My fur suit will feel good to-night. It's jolly cold out, I'm thinking, but I won't mind the cold." "Ha! ha!" laughs jolly Santa, "it makes me warm and happy now when I think of all the little boys and girls I shall make glad this night." Then Santa Claus whistles:



JOLLY SANTA CLAUS

which means "Oh, Dasher, come, come! Oh, Prancer, come, come!" For these are the two leaders of his reindeer team. If you weren't so sound asleep you could hear them coming

on the roof. Tritty-trot, tritty-trot, tritty-trot. Then dear old Santa Claus comes sliding down the chimney while the little reindeer team stand on the roof prancing and pawing, with their bells tinkling. They are eager to be off and get to the next house, for the little reindeer are jolly too; they like the fun just like good old Santa himself.

Now Santa Claus has filled the tree from his big sack. As he stands and looks at it, I think he is saying: "There are some good boys and girls at this house. I wonder if I have remembered every one of them. Baby Bunting as well as Jackie Lad and Robert Roy and Sarah Sue? I think I have remembered them all." And in a minute I hear him whistling (music as above).

Other Christmas stories the child will enjoy:

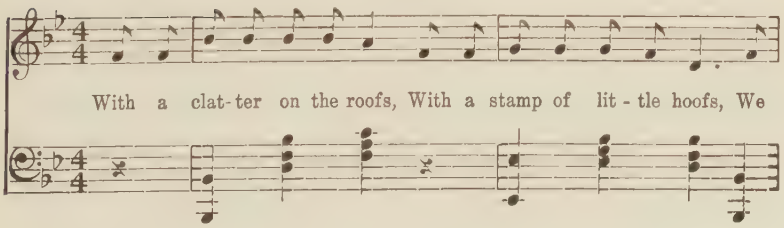
"'Twas the Night Before Christmas," by Clement C. Moore.

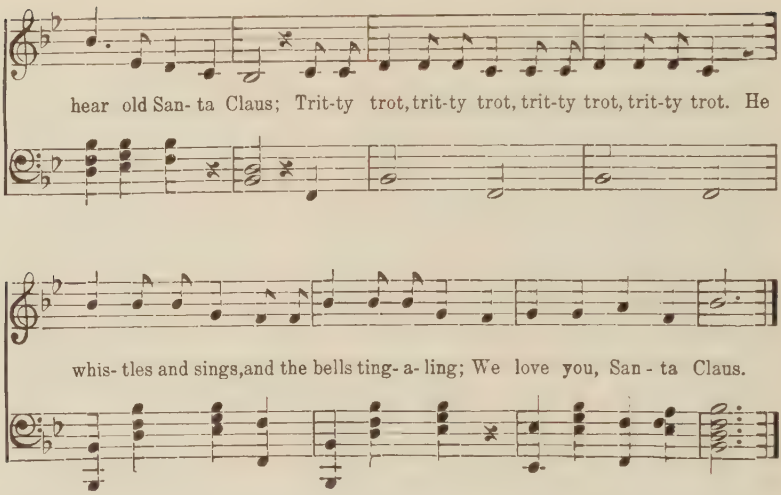
"Santa Claus, A Wonder Story," by Maud Lindsay in A Story Garden.

"Hang Up the Baby's Stocking," by Emily Huntington Miller from Songs of the Tree-Top and Meadow.

"The Little Fir Tree That Blossomed," by Carolyn Sherwin Bailey, in Stories for Sunday Telling.

Santa Claus




hear old San- ta Claus; Trit-ty trot, trit-ty trot, trit-ty trot, trit-ty trot. He
whis- tles and sings, and the bells ting- a- ling; We love you, San - ta Claus.

The Home Relationships

In the relationships of the home are found some of the best opportunities for broadening the child's development and leading him to understand the meaning of a loving heavenly Father.

The First Step

The father has been working in his garden. Mother brought Baby out while she picked something from the garden for their dinner. Just as she came through the gate, father said: "Put baby down. Let us see if he can walk." And here he is trying to take his first step. Father is reaching out his arms and saying, "Come, my baby, I know you can walk." It looks like a long way to baby, but I think he can do it. Don't you think so?

THE FIRST STEP (Millet)

The Mother and Her Child

The mother in the picture is holding the little baby in her lap. Perhaps Little Baby has been playing until he is tired. Mother's lap is such a good place to rest in, isn't it? I think mother will sing to the baby or tell him a story. I think mother will tell him about the little lambs that have been playing all day in the pasture, and how they are coming home to the yard where they will be safe from harm. Mother will tell him about the little birds that are just learning to fly. They have been trying their wings. Mother bird has been flying from tree to tree helping little birds to fly. But now, they too are tired and mother bird has tucked them under her wing, cozy and warm. They are fast asleep. I shouldn't wonder but what Little Baby was getting sleepy too. What do you think?

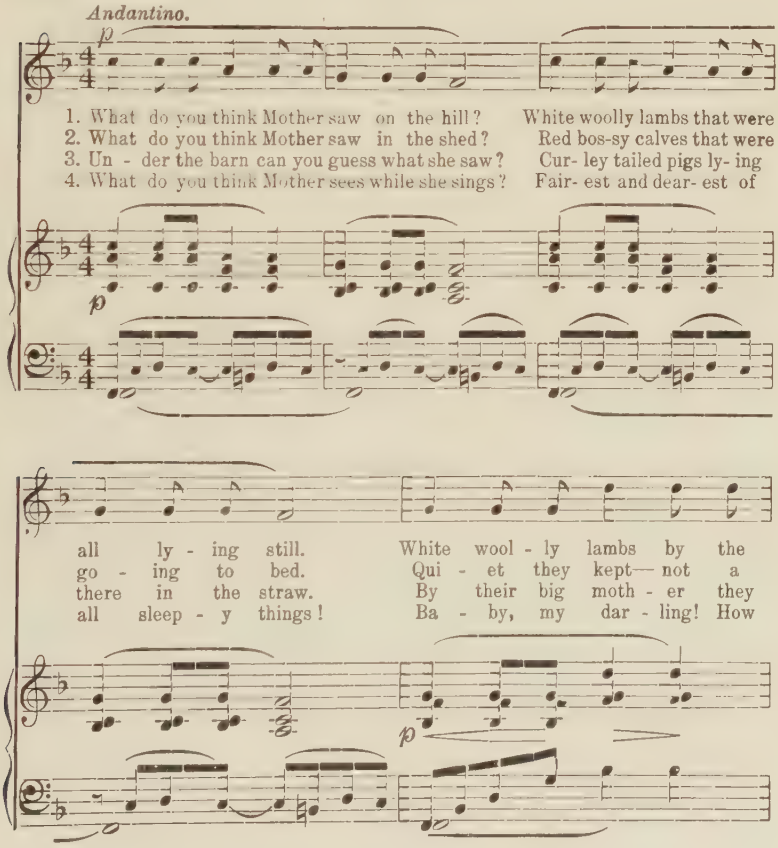
THE MOTHER AND HER CHILD (Max)

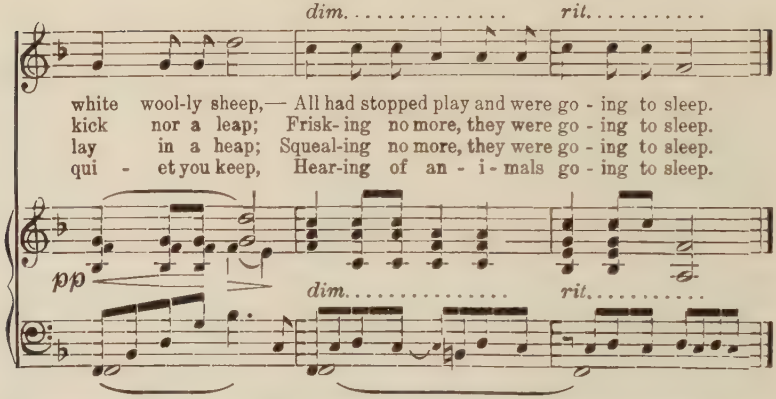
Prayer:

Dear God, our heavenly Father, we thank thee for the lambs and the birdies and all little babies everywhere. Watch over us while we sleep. Amen.

Going to Sleep

EMILIE POULSSON LEANOR SMITH


Andantino.
p
1. What do you think Mother saw on the hill? White woolly lambs that were
2. What do you think Mother saw in the shed? Red bos-sy calves that were
3. Un - der the barn can you guess what she saw? Cur- ley tailed pigs ly- ing
4. What do you think Mother sees while she sings? Fair- est and dear- est of
p
all ly - ing still. White wool - ly lambs by the
go - ing to bed. Qui - et they kept— not a
there in the straw. By their big moth - er they
all sleep - y things! Ba - by, my dar - ling! How
p


dim.
rit.
white wool-ly sheep,— All had stopped play and were go - ing to sleep.
kick nor a leap; Frisk- ing no more, they were go - ing to sleep.
lay in a heap; Squeal-ing no more, they were go - ing to sleep.
qui - et you keep, Hear-ing of an - i - mals go - ing to sleep.
pp
dim.
rit.

From Songs of a Little Child's Day. Published by Milton Bradley Company, Springfield, Mass. Used by permission.

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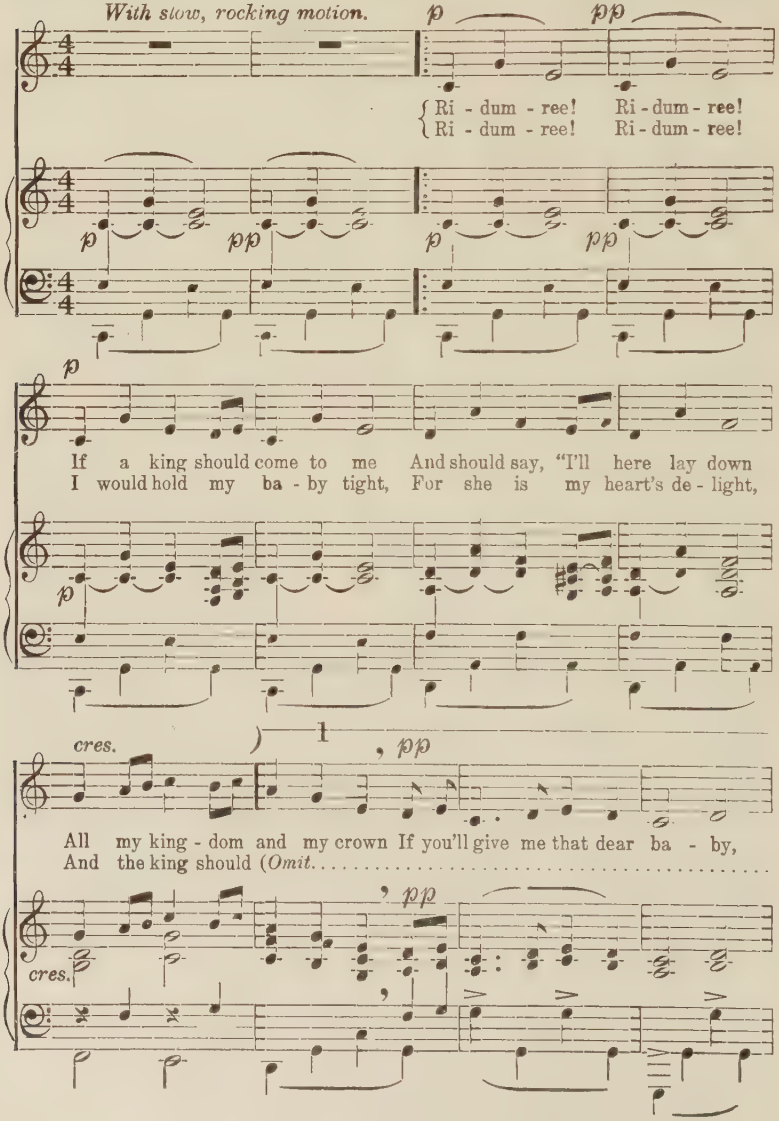
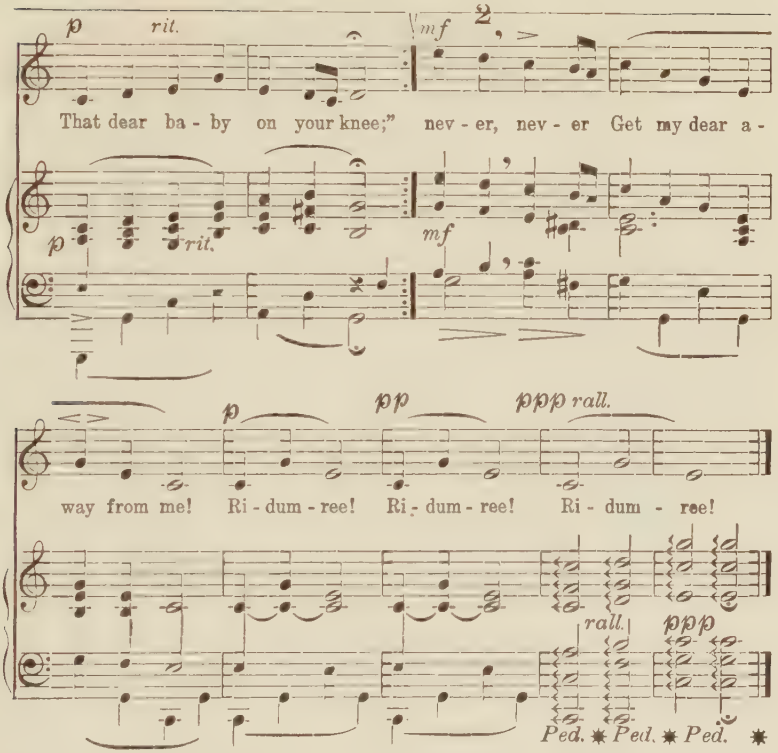
CUDDLIN' TIME

Father's Treasure

EMILIE POULSSON THERESA H. GARRISON

With slow, rocking motion.
p
pp
Ri - dum - ree! Ri - dum - ree!
Ri - dum - ree! Ri - dum - ree!
If a king should come to me And should say, "I'll here lay down
I would hold my ba - by tight, For she is my heart's de - light,
cres.
All my king - dom and my crown If you'll give me that dear ba - by,
And the king should (Omit.....
cres.

p rit.
mf
2
That dear ba - by on your knee;" nev - er, nev - er Get my dear a -
p rit.
mf
p
pp
ppp rall.
way from me! Ri - dum - ree! Ri - dum - ree! Ri - dum - ree!
rall.
ppp
Ped. Ped. Ped.

(From Father and Baby Plays, by Emilie Poulsson. Used by courtesy of the Publishers, The Century Company, New York.)

CHAPTER XIII

PICTURE STORIES ABOUT JESUS

WHAT the eye sees is learned much more readily than what the ear hears. The great advantage in the use of picture stories is that while the ear is hearing, the eye is taking in the beauty of the picture and the truths it presents.

The picture stories are designed for the first religious stories that will appeal to the little child. The form and wording of the stories are meant to be suggestive only. The mother, understanding the development of her own child, will use the words and phrasing peculiar to herself and thus adapt them to suit her child. It is a good plan to tell these stories to the young child for the first time without the older children of the family hearing them or taking any part. With their greater development the older children will see things more quickly and answer more readily, so that the younger child will not get the benefit he would otherwise in being led to see things in the picture and answer the questions for himself.

The stories from the pictures may first be given when the child is about three years of age. It must, of course, be taken into account that some children develop earlier than others, but the mother usually knows how much her child can grasp in meaning. She should become perfectly familiar with every story before telling it, making it completely her own.

In telling the story from the picture, give only the simplest things about it. Do not go into detail about the surroundings of the Child except as required by the story. Let the main thought be about the Child and the mother.

HOLY NIGHT (Correggio)

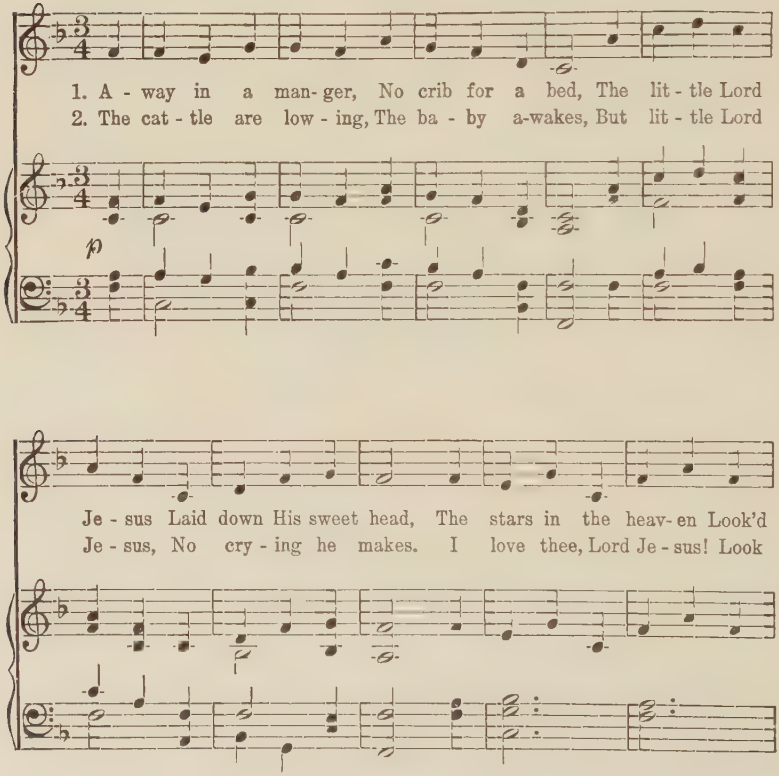
The Christmas Story

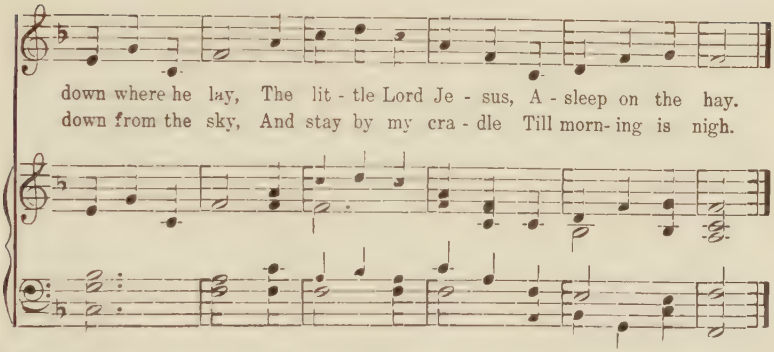
(Number One)

Do you see the baby in the picture? The mother has her arms around the baby as he lies on his little bed. The mother loves her baby just as mother loves you. As she smiles down at him, she is talking to him. She is telling him how much she loves him and how glad she is that God sent her this wonderful baby. The name of this baby is Jesus. He is a tiny baby now as you see him in the picture, fast asleep in his mother's

arms. Some day he will grow to be a boy as big as you are. Shall mother sing to you the song about the baby Jesus? Perhaps you can sing it with her.

Luther's Cradle Hymn

(Written by Martin Luther for his children.)

1. A - way in a man - ger, No crib for a bed, The lit - tle Lord
2. The cat - tle are low - ing, The ba - by a-wakes, But lit - tle Lord
p
Je - sus Laid down His sweet head, The stars in the heav - en Look'd
Je - sus, No cry - ing he makes. I love thee, Lord Je - sus! Look



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Prayer:

Dear God, our heavenly Father, we thank thee for the dear baby Jesus. May we learn to love him. Amen.

The Christmas Story

(Number Two)

The child will enjoy the Christmas story from time to time as he grows older, and it should be a part of his Christmas every year. He will probably come to ask questions about it, which should be carefully and reverently answered. The first story may be retold and something like the following added:

Do you see the baby's little bed? It is not like yours, but is made soft with hay in a box. Do you see there are some people looking at the baby? They smile and say, "What a wonderful baby this is!" Joseph is standing by the donkey. The donkey is turning its head to see this wonderful baby too! Joseph and the mother are very happy because God sent them their baby.

Can you sing with mother our Christmas song?

(Use the first verse of Luther's Cradle Hymn again, singing it a number of times.)

HOLY NIGHT (Correggio)

Prayer:

Dear God, we are glad for the dear baby Jesus you sent at Christmas time. Amen.

The Christmas Story

(Number Three)

NOTE.—Use the same picture as in the preceding story. The story should be told rather slowly, with such detail added as the child will understand. The form may be somewhat like the following:

Joseph and Mary had to take a journey. They had to take a long trip far away from home. When we go on a journey we sometimes ride on the train, or we go in the automobile. But when Joseph and Mary made their journey there were no trains or automobiles, so the people rode on donkeys or horses or on camels.

Joseph led out his donkey from the stable where he kept it at night. He fed it and gave it water to drink. He patted it and brushed its coat carefully, for he was good to his donkey. He talked to it and told it they were going on a long journey. They must be very, very careful, for mother was going with father. Mother would ride on the donkey, and they must go very slowly, so that she should not get tired.

The journey took a long time. They traveled many days. One night they came to the city of Bethlehem. Father said, "We will go to the inn." (Explain that an inn is a hotel, or a big house where people stay when they are away from home.) "And, Mary, you must go to bed right away. You are very tired, for you have been riding on Jocko's back all day."

But what do you think! The man who kept the inn told them that he didn't have another room left. Many other people had to go to the city too, and the inn was full; it would hold no more. But the man who kept the inn was kind, and

he said to Joseph: "I am sorry there is no room in the inn for you and Mary. You can find a nice clean place on the hay in the stable to stay to-night. To-morrow perhaps there will be room in a house for you."

So Joseph and Mary went to stay in the stable as the man had told them. And that very night God sent the baby Jesus to them. This wonderful baby's first bed was the sweet clean hay which the cows and the donkeys had to eat. The heavenly Father sent the little Lord Jesus to make Joseph and the mother happy and to make us happy too.

In the picture the angels are looking down at the baby Jesus. They have been singing glad songs about him, telling how he has come to make us happy. This (the story is told at Christmas time) is Jesus' birthday. We are so happy that we will sing our Christmas song about him.

Song:

"Luther's Cradle Hymn."

Prayer:

Dear God, we thank thee that the little Lord Jesus came at Christmas time to make us happy. Amen.

The Angels and the Shepherds

That wonderful night when God sent the little baby Jesus, there were shepherds out in the field watching their flocks of sheep. The shepherds kept watch over their sheep by day and they also kept watch over them by night. On that beautiful night when Jesus came the stars were shining overhead. The shepherds were sitting on the ground watching by their sheep. They were talking to each other. Suddenly they saw a light up in the sky. One shepherd said, "Look, what is that up in the sky?"

Another shepherd said, "It is an angel."

Soon the light grew brighter, and in the sky they heard angels singing. They were singing about the wonderful Jesus who

THE APPARITION TO THE SHEPHERDS (Plockhorst)

would come to make the people happy. He would bring joy and gladness to the whole world.

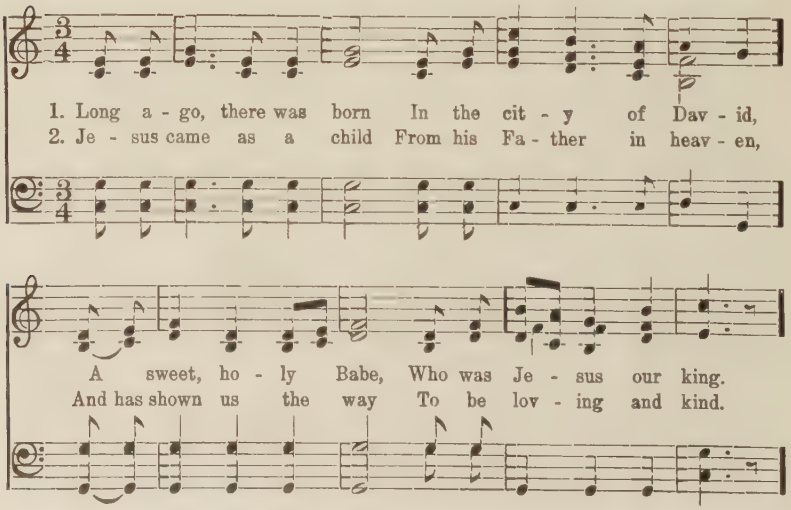
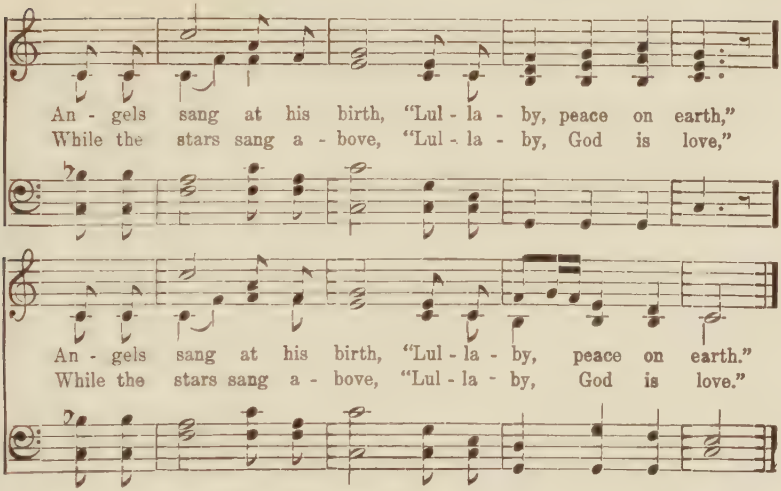
The shepherds said to each other, "Let us go and see if we can find this wonderful baby." So each shepherd took his staff or his crook in his hand and they set out to find the place where the baby was. There was a shining bright star in the sky. The star seemed to show them which way to go. The shepherds followed the star. After they had walked a long time, they came to a stable. One shepherd said, "Let us look here, for the angel said, 'You will find the baby in a manger.'" So the shepherds went in and they found the baby Jesus with his mother tenderly watching over him.

Prayer:

Dear heavenly Father, we thank thee for the dear baby Jesus. Help me to be always loving and kind like Jesus. Amen.

Bethlehem Lullaby

P. W. B. ARR. BRAHAMS


1. Long a - go, there was born In the cit - y of Dav - id,
2. Je - sus came as a child From his Fa - ther in heav - en,
A sweet, ho - ly Babe, Who was Je - sus our king.
And has shown us the way To be lov - ing and kind.

An - gels sang at his birth, "Lul - la - by, peace on earth,"
While the stars sang a - bove, "Lul - la - by, God is love,"
An - gels sang at his birth, "Lul - la - by, peace on earth."
While the stars sang a - bove, "Lul - la - by, God is love."

Used by courtesy of P. W. Blackmer.

ADORATION OF THE SHEPHERDS (Murillo)

The Shepherds' Visit to the Baby Jesus

The shepherds have come to see the baby Jesus. The mother is showing the baby Jesus to the shepherds. See how pleased they are as they look at the baby! Do you see the little lamb one shepherd has at his knee? I think he has brought the little lamb to give to the baby Jesus. I think that the little girl and her mother too are bringing something to Jesus. I wonder what they have brought to him. Would you like to give something to baby Jesus? What else do you see in the picture? I think the oxen are wondering about the baby and what he is doing there.

NOTE.—The mother might develop the idea of giving. There are many little boys and girls who do not have the pretty toys that you have. And some little children need shoes and stockings and warm caps and mittens. When we give to other little boys and girls in the right spirit it is just the same as giving to Jesus

Prayer:

Dear God, we thank thee for our warm caps and mittens. Take care of all the little boys and girls everywhere. Amen.

Song:

"Bethlehem Lullaby."

The Journey to the New Home

When Baby Jesus was about two years old the father said to the mother, "Mother, I think we shall have to take another journey. The king of this place doesn't like little babies."

Mother said, "I think then we had better go to a place where the king does like little babies. We must go to a place where our little baby will be safe from harm. I will be ready and we must go this very day."

In the picture you can see the father and mother, with Baby Jesus, resting for a while on their journey to the new home.

REPOSE IN EGYPT (S. Benz)

Do you see the baby's clothes lying on the edge of the basket? And do you see there is a small pool of water[1] just in front of them? Do you think the baby has had a nice cool bath in the water? Baby loved the water in a tiny pool like this. He played with it and patted it, but it wouldn't stay! He tried holding it but it just ran through his little fingers. The little waves in the water seemed to say, "You can't catch us, little baby; we too are out for a play." The bright sunbeams too wanted Little Baby to play with them. So they danced on the water and ran up to him very close, but baby could not catch

[1] Use word most familiar to the child. It may be pool, pond, lake, or river. After the introduction to any story, it is better to speak of Jesus as "Baby" or "Little Baby." We should keep the reverential tone without becoming too familiar.

them. O no, they were too quick for that! O, what a good time baby had in the pool!

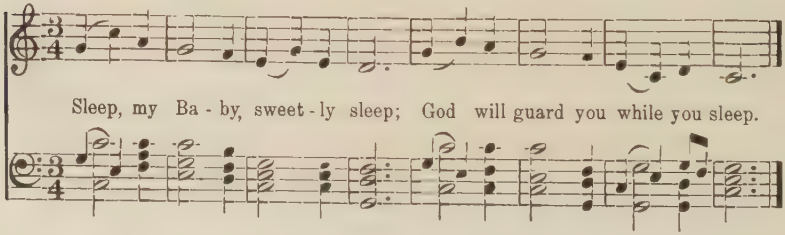
But now Little Baby is resting on mother's lap. Father has filled the water jug so that they can have a cool drink on the journey. And good old Jocko, how quietly he stands! He seems to know he must go very carefully, for mother and Little Baby will ride upon his back again to-day.

Prayer:

Dear God, we thank thee for fresh water to drink, for the merry sunshine and all that makes us glad and happy. Amen.

The New Home

The father and the mother and Baby Jesus are in their new home. The king in this place is kind to little babies and they are very happy. Baby Jesus is lying on his mother's lap fast asleep. If he were awake what do you think he would say to the little lamb? (The child may like to tell what he thinks Jesus would say to the lamb.) See how the lamb is rubbing his nose on the mother's knee and reaching up his head. I think if little lamb were able to talk, he would say, "Nice little baby, can't you come and play with me?" Father Joseph, too, looks pleased and happy. See how he looks down at Little Baby as he leans on his crook. Father loves Little Baby just as mother does. The mother is thanking God for her child. She prays that the heavenly Father will care for him; that he will grow to be a good boy, kind to father and mother and to those around him.



THE HOLY FAMILY (Ittenbach)

SISTINE MADONNA (Raphael)

Mother and Baby

This is a picture of the Baby Jesus and his mother. The baby is bigger than when we saw him in the stable. Do you think he likes to run about and play? Do you suppose he can say "father" and "mother," just as you can? See how tenderly mother is holding him with his head pressed against her cheek! She loves dear Baby and is very happy to have her dear baby.

NOTE: The two Madonna pictures which follow tell their own story of mother love and of the Child. Mothers will love to look at them with their children and tell such simple stories or make such explanations as will turn the interest and affection of each child to the child Jesus.

MADONNA OF THE CHAIR (Raphael)

MADONNA (Bodenhausen)

DIVINE SHEPHERD (Murillo)

Jesus and the Lamb

Jesus is now grown to be a big boy. Do you think he is as big as you are? And the little lamb has grown to be a big sheep. What good times they have playing together! What do you suppose the little Boy has in his left hand? Yes, you might call it a stick, but the real word for it is "crook." You can say "crook," can't you?

The father has some sheep and uses the crook when he takes them to the big pasture. If a little lamb stumbles or falls, he reaches out his crook and gently puts it around the body of the lamb and helps it to get up again. So Little Boy too wants a crook.

Helping Father

Little Boy Jesus is now big enough to help Father Joseph. Jesus likes to help. Father Joseph is a carpenter. Do you know what a carpenter is? He is a man who builds our houses. He has a saw and a hammer and nails. Some day we will go and see where a carpenter is building a house.

Little Boy Jesus has watched Father Joseph at his work ever since he was a baby. Mother likes to be where father is, so she brings Little Boy out where he can play and have a good time. Mother sits on the steps with her work.

One day Father Joseph needs some tools for his work. Little Boy Jesus runs and gets them. Father Joseph says to mother: "See how Little Boy Jesus can help." And Little Boy Jesus is very happy to think he can help Father Joseph.

Note: Through this lesson the mother may develop the thought of helpfulness. She asks the child: "What can you do to help father?" "What can you do to help mother?" Through encouragement the little child may be taught many little acts of kindness and courtesy.

Prayer:

Dear God, I thank thee for father and mother. Help me always to be smiling and helpful. Amen.

Appropriate songs:

"The Child Jesus," from Songs for a Little Child.
"Useful," from Songs of a Little Child's Day.
"The Carpenter," from Songs For a Little Child.

THE CHILDHOOD OF CHRIST (Hofmann)

CHRIST AND THE DOCTORS (Hofmann)

The Journey to Jerusalem

NOTE.—In order that there will not be too much of a gap between the infancy and the manhood of Jesus, the story of "Christ and the Doctors" is here given under the above title. If the child is not old enough to understand it, this story may be omitted for a time.

When the boy Jesus was twelve years old (compare this age with some boy the child knows) Joseph said to the mother one day, "Is it not time that we made ready for our journey to Jerusalem?" When the boy heard this, he was very happy, for he too was to go—his very first journey to the great city. It would take them four long days, father said, but, oh! it was a wonderful journey to Jerusalem. You see the friends and neighbors all were to go together. Some of them would ride on donkeys, some of them on horses, and some would walk.

The road was through a beautiful country. Sometimes the boy Jesus would go skipping on ahead, stopping to pick the flowers. Then he would run back to mother, and give her the lilies he had found. Sometimes he would climb the rocks and shout, he was so glad and happy about everything. Oh, it was great fun to be out of doors all the time, hearing the birds sing and picking the beautiful flowers.

At night they slept out of doors. Some of them slept in tents, and the boy Jesus could look up at the stars shining down on him. Mother came and sat down by his side just as she did at home and they talked together. She had told him many things about God, the heavenly Father, and before he went to sleep, the boy Jesus thanked God for this journey, the flowers, and the birds and beautiful stars.

When they reached the edge of the city of Jerusalem, the men said, "We will put up our tents right here where it will be cool and quiet." Many, many people had come to Jerusalem too, and it was noisy in the city and very warm. But every morning Jesus would go to the temple (possibly the word

"church" or "God's house" might be used, or explain how the church used to be called a temple). He went with his father and mother. There were many people together in the temple. Some of the men were talking about God, the heavenly Father. Jesus listened to everything they said. At night Joseph and Mary and Jesus went back to their tents to sleep. They stayed three days in the city of Jerusalem and they were happy days for the boy Jesus. On the morning of the fourth day, Joseph said to the mother, "We must get ready for our journey home. Our friends and neighbors are preparing to return." But when they had traveled some distance they found the boy was not with them. They thought he was with some of the friends or neighbors and were not troubled about him.

Then the mother said to Joseph, "Where is our boy? I have not seen him since we started home." They could not find him anywhere in the company. Of course they felt very anxious and said, "We must go back to Jerusalem and find him."

Now, where do you suppose they found Boy Jesus? In the temple talking with the wise men. Do you see that one of them is holding the Great Book? They have been asking Jesus questions. They wonder how he knows so much about God. They do not know of the many beautiful talks he and his mother have had together about God.

Just then mother and Joseph came in and found him. Can you think how glad mother was to find her boy? Mother said: "We have hunted for you everywhere and felt very anxious about you. We were afraid you were lost." But he told his mother not to feel anxious about him, because he was in God's house learning about the heavenly Father.

Prayer:

Dear God, our heavenly Father, we thank thee the boy Jesus loved the birds and the flowers and the stars. We love them too. We praise thee. Amen.

MADONNA AND CHILD (Janssen)

A Talk About the Boy Jesus

The boy Jesus was twelve years old when we talked about him in our last story. You see little boys grow to be big boys and big boys grow to be men. Your father was once a little boy like you. He liked to run and jump and play with other boys just as you do. When Jesus was a boy he played with his brothers. He helped Father Joseph and his mother. He brought water from the well for his mother. He knew about tools and could help Father Joseph about the carpenter shop. He grew to be a big boy. He kept on growing until he became a man. And when he grew to be a man he too was a carpenter like Father Joseph. But he liked best of all to talk to the people about God, the heavenly Father.

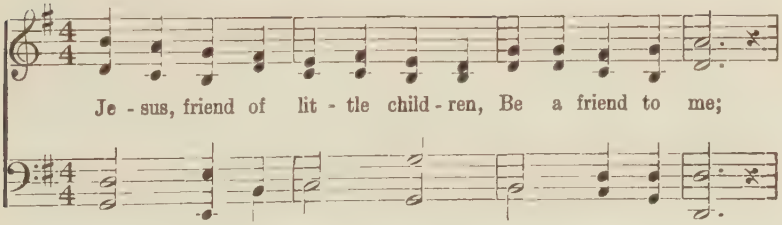
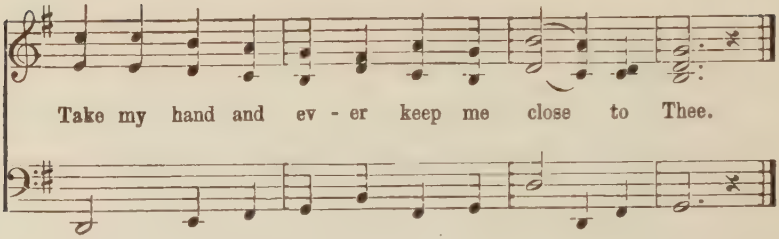
If the child is a girl make comparisons of age and size with sister or some other girl the child knows, then with yourself. It may be somewhat difficult for the child to understand about Jesus being a baby, then a little child and then a grown up man. The mother should give some such preparatory talks as these to pave the way for the stories that follow.

Jesus and the Child

This is a story about Jesus when he had grown to be a man as big as your own father, kind and good to everybody. One day after Jesus had been talking to the people he sat down on a seat to rest. Little children were playing near. Just then, little David looked up from his play. He saw Jesus, the man with the kind, beautiful face. Jesus looked at David and said, "Little David, come to me." And he took David up in his arms and talked to him. What do you think Jesus is saying to him? Jesus loves little children very dearly. No wonder David looks so happy.

JESUS AND CHILD (Balheim)

Jesus, Friend of Little Children

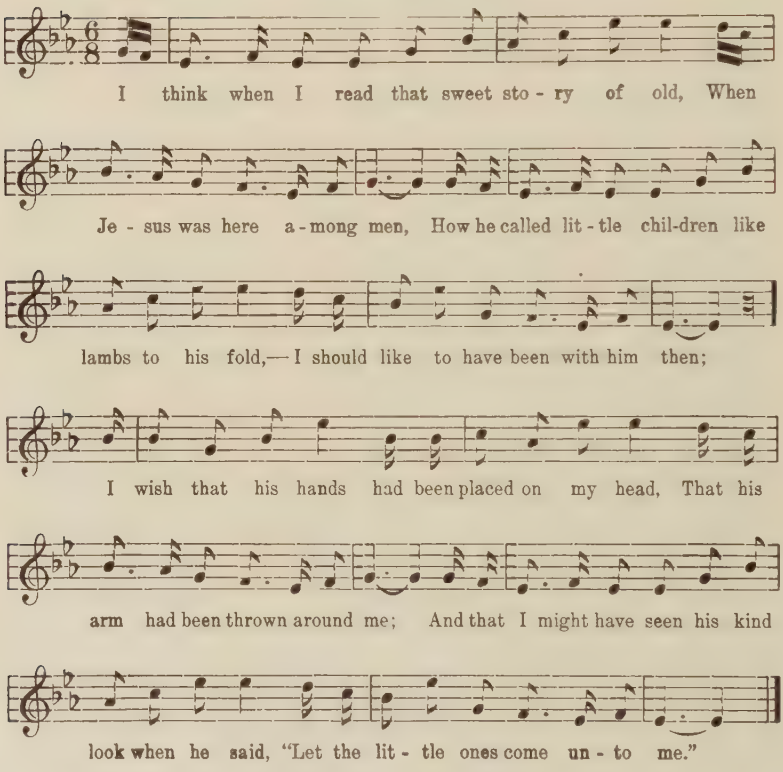
W. J. MATHAMS

Christ Blessing Little Children

Jesus loved to have the little children gathered around him. This must have been a lovely day in spring, and the children have been gathering flowers. Is there one little girl with a wreath on her head? The fathers and mothers have been listening to what Jesus was saying to them. The children have been playing about, having a good time by themselves. But now Jesus has finished speaking to the fathers and mothers and Rebecca says to Ruth, "Let us go and see the man with the kind, beautiful face."

A man who heard her said, "You must not bother Jesus, for I know he is tired." But when Jesus heard this he said, "Let the little children come to me, for I love them very dearly." So the little children gathered around him, for they know that Jesus loves them. Do you see the little boy sitting on his lap? See how he is looking up into the face of Jesus! See how happy the little girl is because Jesus has his hand on her head! Do you see the little boy reaching his hand up? I think he wants to say, "Dear Jesus, please put your hand on my head too." And a little boy has some flowers. Do you think he wants to give them to Jesus? Yes, I think he does. I am glad that Ruth and Rebecca and Mary and David and John were all there. Do you suppose there was any little boy or girl there of your name?

CHRIST BLESSING LITTLE CHILDREN (Plockhorst)

I Think When I Read


I think when I read that sweet sto - ry of old, When
Je - sus was here a - mong men, How he called lit - tle chil-dren like
lambs to his fold,— I should like to have been with him then;
I wish that his hands had been placed on my head, That his
arm had been thrown around me; And that I might have seen his kind
look when he said, "Let the lit - tle ones come un - to me."

Jesus the Good Shepherd

This is a picture of Jesus. Jesus is the Good Shepherd. The Shepherd loves his sheep and his little lambs. They love their Shepherd too. They know the Good Shepherd leads them out to the beautiful pastures where they can eat the green grass. They know the Good Shepherd always finds the clear, fresh water for them to drink when they are thirsty. The Good

THE GOOD SHEPHERD (Plockhorst)

Shepherd loves them so much he knows the name of every little lamb and every big sheep. Very often he calls to them. They hear his voice and run to him, for they know the Good Shepherd loves them and cares for them.

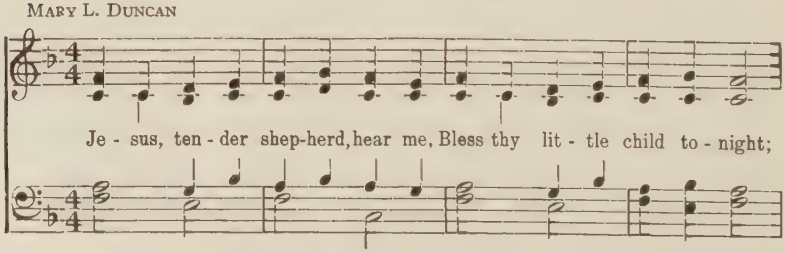
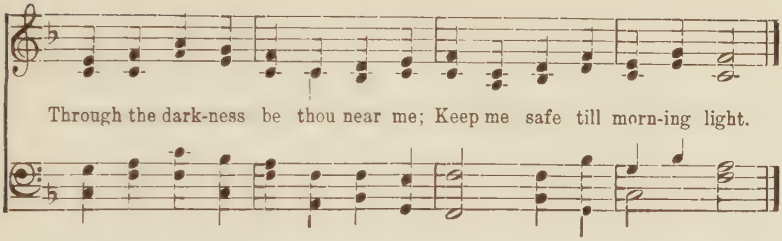
All day long the sheep and the little lambs have been eating the grass or playing in the sunshine. Now they are coming home, for the sun is going down. Sometimes, when a little lamb is very tired the Good Shepherd takes it up in his arms and carries it. The little lamb feels safe and contented, and the mother sheep is happy too.

Do you see what the Shepherd has in his left hand? I thought you would remember. What does the Shepherd do with his staff or crook? (Probably the child will want to tell. If not, the mother tells how the shepherd uses it.) When night comes, and they are home, the Good Shepherd opens the door of the sheep fold (or yard), and as they go in through the door, he counts them every one to see that not one is left out alone. Then the door is shut and they are safe. The Good Shepherd cares for them and watches over them while they sleep.

Prayer:

Dear God, I thank thee I am Jesus' little child. Help me to be kind and good to everybody. Amen.

Jesus, Tender Shepherd

MARY L. DUNCAN

Through the dark-ness be thou near me; Keep me safe till morn-ing light.

CHAPTER XIV

STORIES FROM THE OLD AND THE NEW TESTAMENT

While the Bible is rich in story material for children it is rather difficult to adapt any large number of the stories for the very youngest children. Fortunately, this is not required, since young children like to have the same story told over and over. Several of the stories which follow are suitable for children of three, four, or five years. The Joseph stories can be used as early as four years, especially if the child is accustomed to hearing Bible stories. The picture-stories about Jesus will have helped to prepare the way for interest and understanding.

The Baby Moses

Long, long ago there was a king who was a very wicked man. He was cruel to the people who worked for him, and made them work very hard. He did not like the little boy babies of the people who worked for him and wished to get rid of them all.

When God sent the little baby Moses, the mother said to the father, "Let us hide our little baby, so that the wicked king cannot find him to harm him." So for a time they hid him away and the wicked king did not find him.

When Baby Moses had grown to be three months old the mother said, "I think we must find a better place to hide our baby, for he is getting so big that some one will hear him laugh or cry and go and tell the wicked king about him."

They took a basket and fixed it like a little boat so that it would float on the water. Then they put Baby Moses in the basket and carried it down to the river. They placed the

little basket-boat among the reeds and bushes at the edge of the water, so that it would not float off down the river; for if the basket-boat should float down the river, they might never see their dear little baby again.

Now, the baby had a sister who loved him very dearly. The name of the sister was Miriam. Miriam said, "I should like to stay down by the river and see that no harm comes to baby brother." The father and mother thought this was a good plan, so Miriam went down to watch by the edge of the river.

And what do you think *did* happen? The daughter of the wicked king came down to the river to bathe. She was walking along by the edge of the river with her maids. She heard something that sounded like a little baby crying. "Dear me! what do you suppose that sound is, and what is that there by the river?" she asked of Leah, her maid. "It surely sounds like a baby crying. O Leah, please hurry and get that little basket; bring it to me quickly."

When the maid had brought the basket there was the dear little baby crying for his mother. The daughter of the king said, "I should love to have this little baby for my very own," and she took him in her arms and held him close. Then she said, "But I do not know how to care for a little baby."

All this time, Miriam, the sister of baby Moses, was watching them as they were looking at the little baby. She came up to the daughter of the king and said, "I know a kind woman who would take very good care of the baby."

And the daughter of the king said, "I am so glad that you know of a kind, good woman. Go and bring her to me."

Then how happy Miriam was! She ran as fast as she could and brought her own mother down to the river. Now, the daughter of the king did not know that the woman was the mother of the baby, and she said, "I have found this dear little baby in a basket-boat in the river. I will pay you money for

taking good care of the little baby. And when the baby is older so he can talk, bring him to my house."

So the mother had her dear baby again, and he was safe from harm. The mother and father thanked God for their baby, and were very glad.

NOTE: This story may be used as a play story. It may be played by as small a number as the mother and two children or by the mother and one child. In this case a doll may be used for the baby Moses. The mother may be the mother of Moses and the daughter of the king too. If there are more children, they may be used as maids, or one of them may be the daughter of the king. The father may be the father of Moses and the king. The play story opens with a family scene with Baby Moses in the center. They talk about the baby, how much they love him; how bad they feel because the king doesn't like little boy babies. If entered into reverently, there could be a little prayer to the heavenly Father to help them find a safe place for the baby. The rest of the play follows naturally from the story.

David the Shepherd Boy

A long, long time ago there lived a boy named David. He lived in a far-away country where there were many sheep. David's father had many sheep. Every day David took the sheep out to the pasture, where they ate the green grass and drank the cool water from the brook. David was called a shepherd because he cared for the sheep.

David loved to watch the sheep. When a little lamb became tired, he would pick it up and carry it in his arms. When a sheep caught its woolly coat on a bush and could not get loose, he would set it free. He was very good to his sheep.

In the country where David lived there were fierce lions and bears. They hid in caves and among the rocks. If no one was watching over the sheep, a lion or a bear would run out and snatch away a little lamb or a sheep.

One day a great lion came out from the woods and stood

looking at the sheep. I suppose the lion was thinking, "What a fine dinner one of those lambs would make!"

The lion did not see David, but David saw the lion. David carried in his hand a big stick, and before you could whistle three times he ran at the lion just as it started to snatch up a little lamb. He hit the lion a great blow on its head with his stick, and killed it dead.

So David saved his sheep from the lion, and every day he watched over them very carefully. David's sheep knew his voice and would come running to him whenever he called them by name.

The Ark Upon the Waters[1]

In the long, long ago there was a very old man whose name was Noah. Noah had loved God and done good all the days that he had lived. One day God told Noah that a great storm was coming and that it would rain for forty days and for forty nights. He told Noah to build an ark that would ride upon the waters. Noah was to build it big enough to hold himself and his wife, his three sons, Ham, Shem, and Japheth, and their wives, and two of every kind of living creature.

Noah did as God told him, and when the ark was finished Noah went in and Noah's wife; Ham went in and Ham's wife; Shem went in and Shem's wife; Japheth went in and Japheth's wife. Then every kind of living creature followed two by two, birds and bees, lions and bears, tigers and elephants, camels and cows, and all the rest that you could name.

When they were safely inside it began to rain. The sky was covered with great, gray clouds heavy with drops of water, and the rain fell all day and all night for forty days and for forty nights. It was like a great lake or the big ocean everywnere—water, water, water, and never the sight of land; but

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[1] From The Bible in Graded Story, Vol. I, by Edna Dean Baker and Clara Belle Baker. The Abingdon Press, New York.

Noah and his wife and his sons and their wives and all the living creatures were safe in the ark.

By and by it stopped raining and the wind began to blow and the sun to shine and the waters to dry up. After forty days, Noah opened the window of the ark and sent forth a dove, but the dove could find no place to rest the soles of her feet and so she came back into the ark. After seven days had passed, Noah sent out the little dove again. In the evening she returned with a green olive leaf in her bill. Noah waited another seven days and then let the dove fly away once more. This time she did not come back to the ark and Noah knew that she had found the land.

Noah looked out from the window of the ark and he saw that the waters were gone and that there was earth everywhere. And God said to Noah, "Go forth from the ark, thou and thy wife, and thy sons and their wives with thee. Bring forth with thee every living thing." Noah and his wife came forth, and Ham and his wife, and Shem and his wife, and Japheth and his wife, and the bees and the birds, and the lions and the bears, and the tigers and the elephants, and the camels and the cows, and all the rest that you could name.

Then Noah thanked the Lord God for taking care of them and for bringing them safe through the great storm when the waters covered the earth.

The Lost Lamb

Once upon a time there was a good shepherd who had a hundred sheep. Every morning he led them out where the green grass was growing and the little brook ran by. There they fed until the sun was setting in the west; then the shepherd led them back to the fold.

One day while the lambs were playing on the green and the old sheep were eating the grass and drinking the cool water the shepherd saw that a storm was gathering. Dark clouds

covered the sun and big drops of rain began to fall. The shepherd called the lambs and sheep and started quickly back to the fold. In the haste one little lamb fell behind the others and was lost, but the shepherd did not know it.

When he reached the fold he opened the door and let the sheep and the lambs go in one by one. He counted them—one, two, three, four, five, six, seven, eight, nine, ten, until he reached ninety-five, ninety-six, nighty-seven, ninety-eight, ninety-nine! One was missing. Where was that little lamb? Night was coming on, and it must be found!

The shepherd carefully fastened the door of the sheepfold. He took his crook and shepherd's cloak and went out in the storm and darkness to find the little lamb that was lost. He called, but at first no answer came back to him. He called and called, and by and by he heard a faint "Baa-baa." Then he hastened in the direction of the cry, calling again. From a deep hole at the side of the road he heard the "Baa-baa," louder now. In the hole where it had fallen he saw the little lamb looking pleadingly up at him.

He climbed down the steep bank until he could reach the lamb with his crook. Very carefully he lifted it up and put it on his shoulder. It was dark and it was storming. The shepherd had torn his clothes and hurt his hands, but he sang for joy because he had found the lamb that was lost.

When he came to the fold he put it on a bed of warm hay; he bathed its bruises, and gave it milk to drink. Then he called his friends, and said, "Come rejoice with me, for I have found my lamb that was lost!"

The Three Wise Men[1]

When the baby Jesus was born there were living in another country three Wise Men. The three Wise Men had read in

[1] This story is best adapted to the child of six or seven years.

an old book that the baby Jesus would be born, and that he would make all the people happy. But they did not know when the baby would come nor where his home would be.

The old book which the wise men read told them that when this wonderful baby was born there would be a new star in the sky. Every night the Wise Men went out of their houses and looked at the stars to see if a new star had come in the sky to tell that the baby had been born. They watched for the new star for a long time. One night they saw it shining in the sky, a new star, beautiful and bright and clear.

"It is the new star," they said. "We will go and see this wonderful Jesus." And they started out to find him.

The Wise Men rode on camels. They sat high on their camels and the camels stepped softly. The only sound was the tinkling of the little brass bells that were tied in the harness on the camels' heads. When the camels moved their heads the little bells rang.

The Wise Men made their journey at night, and the new star seemed to move across the sky and show them where to go. They rested during the day, for the sun was hot and they could not see the star. The Wise Men put up little tents on the sand, and rested while the sun was shining. When night came they rode on, following the star. It was a long journey. One morning they stopped in a city and asked the people there if they knew where they would find Jesus who had come to make the people happy and teach them how to love each other. But the people had never heard about Jesus, so the Wise Men rode away. It was dark and the star was shining; it seemed to lead them across the sand to another city. This city was the town of Bethlehem where the baby Jesus lived!

The camels kneeled and the Wise Men got down from their backs and went in and found the baby Jesus in his mother's arms. How glad they were! They had brought presents to Jesus. They gave him presents of gold and other beautiful

gifts. Then the Wise Men kneeled and thanked God that they had been led by the star to find the baby Jesus. They thanked God for Jesus our Saviour who would bring joy and gladness to the whole world.[1]

Pictures to accompany the story:

"The Three Wise Men Following the Star," by W. L. Taylor.
"The Wise Men on Camels," Providence Lithograph Company.

Stories About Joseph[2]

The Coat of Many Colors

This is a story about a boy who lived a very long time ago —hundreds and hundreds of years ago. His name was Joseph. I think the father and mother had as many as twelve children. That is a good many children for one family. With so many brothers and sisters it would seem that they could have many good times together, wouldn't it? It would be almost like having a party all the time.

One day the father gave Joseph a beautiful coat which he had made for him. You never saw a coat just like it I am sure. It was very fine and it had, O, so many beautiful colors in it. I think there must have been blue and gold and red and purple in it. Perhaps there were still other colors also.

Joseph was very much pleased with his new coat and ran to show it to his brothers. He thought they would be pleased too because he had so fine a coat, but they were not. No, they were not pleased. They did not like Joseph to have a better coat than they had, and they said very cross things to him and made him feel very bad, I am sure.

So pleased was Joseph with his new coat that he said, "I

[1] Adapted from the story of "The Three Wise Men" in A First Primary Book in Religion, by Elizabeth Colson. Published by The Abingdon Press, New York.

[2] The stories about Joseph which follow are intended for children of five or six years of age.

think I will wear my fine coat every day." He ran to his father and put his arms about his neck and said, "Thank you, father, for my pretty coat of many colors."

The Sheep

Joseph's father owned a great many sheep. I don't suppose you could count a half of them.

It was the work of the big brothers to take the sheep out to the pasture where they could eat the fresh green grass. They watched over the sheep so that no harm could come to them. You see if they didn't keep watch over them, a lion or a bear might come running out of the woods and snatch away a little lamb or a sheep.

Sometimes they had to take the sheep a long way from home to find good pasture for them. There were so many sheep that they would soon eat all the grass in the pastures near home. When they took the sheep a long way from home they would be gone for a number of days at a time.

One time the big brothers had been gone with the sheep for a long time. The father became anxious about them. He loved his boys and wanted to make sure that no harm had come to them or their sheep.

So one day the father called Joseph to him and asked him if he would go and look for his brothers. The father wanted to know how they were getting along with the sheep. Joseph was glad to go on a journey; he would have a fine trip looking for his brothers and the sheep.

Going on an Errand

Joseph was glad to go and look for his brothers. He was always obedient and liked to do the things his father asked him to do.

He was happy to wear his coat of the beautiful colors. Some of the way was through the woods and along by the river. He

whistled as he went along, and the birds sang in the trees overhead.

And now comes the sad part of my story. The big brothers saw Joseph coming a long way off. They could tell him by his coat of the beautiful colors. They began talking among themselves. They said, "Let us put Joseph into this deep pit and dip his coat in the blood of an animal and father will think some wild animal has killed him." For they were angry with Joseph and did not want him for their brother. So they put Joseph into the pit, which was a deep hole in the ground. There was no water in the pit, so he was not hurt at all.

Then the big brothers thought they would eat their dinner. Just as they were sitting down on the ground to eat their dinner, they saw a long line of camels coming. On the backs of the camels were men who were making a journey to sell the spices and jewelry and whatever they had in their sacks.

The big brothers decided to sell their brother to these travelers instead of leaving him in the pit; the man on the camels would take him a long, long way from home and that would be the last of him—so they thought. And they sold him for twenty pieces of silver!

When the big brothers got home they held up Joseph's coat before their father's eyes. They had dipped it in the blood of a goat. The father thought that Joseph had been killed on the way by some wild animal. His father grieved for him many days.

But the heavenly Father was watching over Joseph so that no harm should come to him.

Joseph Goes to Egypt

This story about Joseph turns out something like a fairy story. At first he was only a little slave boy in the country of Egypt where he was sold, but finally he came to live in the house of the king. He was always kind and good and every-

body loved him. He had a chariot to ride in and beautiful horses to draw the chariot.

Of course he often thought of his father and brothers and wished he might send them word that he was alive and well. But when Joseph lived—it was such a long time ago—they could not send letters to each other as we can now. All that he could do was to pray that the heavenly Father would let him help those who were at home.

The best part of my story is that in a few years Joseph was able to see his father and brothers again and to help them. There came a time when there was no rain for weeks and months. There was no rain to speak of for several years. The grass was all dried up in the pastures; the corn did not grow in the fields. The people had nothing to eat. This is called a famine. How Joseph gave his father and brothers food is told in our next story.

How Joseph Gave Food to his Father and Brothers

Every morning Father Jacob would say, "Perhaps it will rain to-day and then the corn will grow." But the days came and went and there was no rain. The corn in the fields could not grow, and even the grass was brown and dry. One day Father Jacob called his children to him and said, "I think some of you must go to Egypt and buy corn for us, or we shall starve!"

"Let me go, father," spoke up Reuben, the oldest brother.

"I should like to go to Egypt to buy corn," said Simeon.

And the other brothers, Levi and Benjamin, and Gad and Asher—in fact, I think, most of them wanted to go. And Father Jacob decided they might all go but Benjamin. It was best for one son to stay with father, you know.

So they took their sacks and journeyed to Egypt to buy corn. When they came to Egypt they went straight to the governor's house, for they were told it was the governor who was selling the corn.

Now, who do you suppose the governor was? It was really Joseph, their own brother. But, of course, they did not dream that their little brother whom they sold as a slave had become an officer in the king's court! But it was so.

When Joseph saw them coming into the room he said to himself: "These are my brothers, but I shall not tell them who I am at first. I am going to ask them questions and hear what they have to say about father. I shall find out whether they are telling the truth."

And Joseph asked them many questions. They told him all about their father -how he had twelve sons, how one of them was away from home and they did not know what had become of him, how the littlest brother stayed at home, so that nothing should happen to him such as happened to their brother Joseph.

Then Joseph said something which made them feel very sad. It was: "I will not let you go home until you promise to bring Benjamin back with you."

The brothers said: "Our father grieves now because of what happened to Joseph. He will never, never let us take Benjamin away from home." But Joseph was stern and said again: "Unless you bring Benjamin back with you you cannot have any more corn. If you do this I will know you are telling the truth."

And to test them still more he told them he would keep their brother Simeon with him until they returned.

They were very sad indeed when they started home. They felt now how wrong it was for them to sell their brother Joseph, and they were very sorry for what they had done. And the hardest part of all was to tell their father everything that Joseph had said they must do before they could have any more corn.

At first Father Jacob said he never would let Benjamin go away from home. Why! Joseph was gone and Simeon was

in Egypt, and "I should surely die if any harm came to Benjamin! No, I cannot let Benjamin go."

But after a while the corn was all gone and it looked as if they would starve. Father Jacob said, "I think you *must* go to Egypt for more corn."

But Judah said, "Father, the man told us very solemnly that unless we brought Benjamin with us we should not even see him, nor could we have any more corn."

So, though Jacob felt very badly about it, he finally decided he must let Benjamin go. So the brothers went again into Egypt. This time Joseph told his servants to prepare dinner for them. They wondered why they should be invited to dinner, but they went.

When they saw Joseph they made very low bows before him (which made Joseph's dream come true). They gave him all the presents their father had sent to the governor.

After dinner the sacks were filled with corn and they started home. Simeon and Benjamin were with them, and they were very happy, for father would have them all home again, with plenty of corn for food.

But what do you think happened? As they were going home talking among themselves, a servant of Joseph's came riding up to them. He said, "Who took my master's silver cup?"

Of course they were very much surprised and each one said, "I did not take the master's silver cup." Each one opened his sack. And—would you believe it?—the silver cup was found in Benjamin's sack! You see Joseph had had it put in Benjamin's sack in order to test them again.

They went back to the city and told Joseph how sorry they were, and that they would all be his servants. But Joseph said he would keep for his servant only the one in whose sack the silver cup was found. And that was Benjamin's!

Then Judah said to Joseph: "Our father Jacob is an old man.

He feels sad because he lost Joseph. Now he will die if he loses Benjamin. I will stay gladly and be your servant if only you will let Benjamin go back to father."

Then the finest thing of all happened! I think Joseph almost shouted for joy when he said, "*I am your brother Joseph*!" Then he added, "O, how I want to see my father! Go and bring him to me. You shall all live here in Egypt and have everything you need. Father shall ride in my chariot and we shall all be happy together again."

And Father Jacob—can you imagine how glad and happy he was to know that Joseph was well and living in Egypt? And he went to see Joseph and spent many happy years with him.

Books for mothers:

The Bible in Graded Story, Vol. I, by Edna Dean Baker and Clara Belle Baker. Published by The Abingdon Press, New York.

The Garden of Eden, George Hodges. Published by Houghton Mifflin Company, Boston.

The Castle of Zion, George Hodges. Published by Houghton Mifflin Company, Boston.

When the King Came, George Hodges. Published by Houghton Mifflin Company, Boston.

CHAPTER XV

RELIGION THROUGH SONGS

Music is universal in its appeal. Even the most primitive peoples have their chants, their melodies, and their songs, and it has been claimed that the degree of civilization of a nation can be measured by its music.

From the beginning of life to its end we respond to music. The babe is soothed and quieted by the lullaby; older grown, tired nerves and troubled hearts find rest and peace in rhythmic strains. We have music on the joyous wedding occasion; at the glad Christmas time; when we render thanks and praise; and when the body is laid away for its last rest.

Worship Through Music

Especially is music the language of worship. It expresses the inner longings of the soul and voices its hopes and aspirations as no speech can do. Religion and music have gone hand in hand in the long climb of our race upward toward God. Much of the finest music the world has known owes its origin to the religious impulse seeking expression in some earnest heart.

Into every child's life should be brought from the beginning all that is possible of beauty and goodness. The beauty of good pictures, of attractive surroundings, of good stories, and suitable poetry, but perhaps even more than these the beauty and goodness of suitable music.

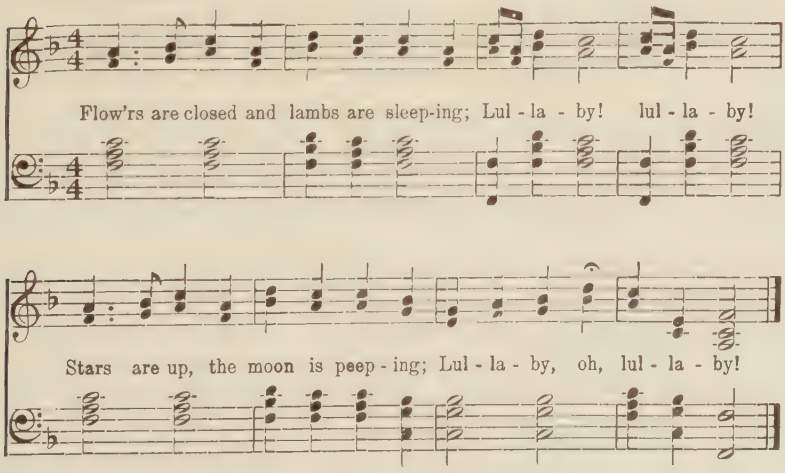
Every child loves sweet, tuneful melodies. Most mothers sing to their children. All mothers should. For there is hardly a mother, even if she be not trained in music, who cannot sing

the simple airs of nursery songs; and to the young child these are music. And, as in the art of story-telling, the young mother who is not a musician may develop her skill by starting with the simple forms suited to the small child and, by practice, grow in skill with the requirements of her child.

While the child is still a tiny babe of a few months the mother croons and sings as she nurses him or as she undresses him for the bath or for bed. Long before the words are understood the child is receiving valuable impressions and at the same time his response to tone and rhythm is being stimulated and trained. To every child there should be given the precious memories of his mother's voice in quiet, restful song. Every child should have the name and thought of God the heavenly Father and of Jesus associated with beautiful melodies in which these loved words are sung.

Lullaby

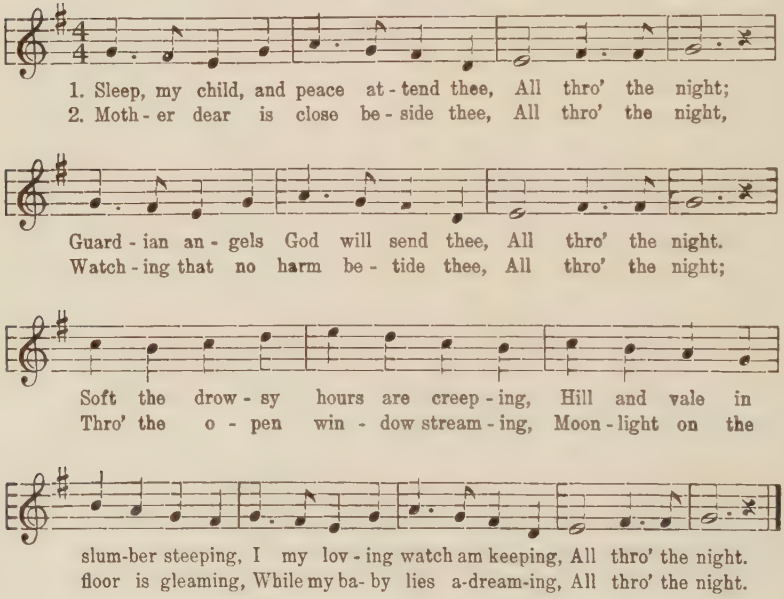
CHRISTINE ROSETTI



The Teaching Power of Music

A little later, when the idea of God is beginning to take form, there is not only a quieting, soothing influence from such songs as the following, but real religious impressions are being made through the words and music combined.

All Through the Night — Welsh Air


1. Sleep, my child, and peace at-tend thee, All thro' the night;
2. Moth-er dear is close be-side thee, All thro' the night,
Guard-ian an-gels God will send thee, All thro' the night.
Watch-ing that no harm be-tide thee, All thro' the night;
Soft the drow-sy hours are creep-ing, Hill and vale in
Thro' the o-pen win-dow stream-ing, Moon-light on the
slum-ber steeping, I my lov-ing watch am keeping, All thro' the night.
floor is gleaming, While my ba-by lies a-dream-ing, All thro' the night.

It is generally true that the best things in life are the simplest, and this is especially true of music for children. While most of the hymnology of the church has been written for adults, there is an increasing number of sweet simple melodies suitable for children to hear and to sing. Says Caroline Kohlsaat, "There is one type of song that is genuine, very simple, and truly beautiful, that was not composed for a commercial market,

but that has lived for generations because it was the sincere, spontaneous expression of fine feelings; this is called "*folk song.*" It is the best foundation on which to build musical taste, for it is the foundation of the music of all the great masters."

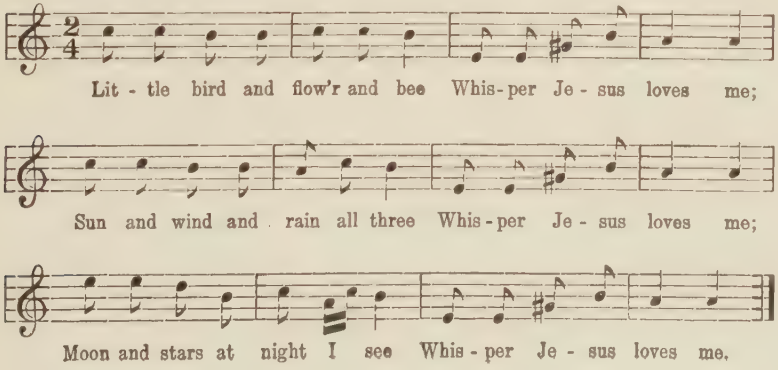
Suiting Music to Childhood

Many such folk songs are available for mothers and may be found in the public libraries and in the children's book shops. The harmonies of many of these songs have been rearranged to adapt them to the range of children's voices which, up to five years, is usually found to run from d to b, and above six years from middle c to f.

Children who are early taught to sing have one great resource of happiness and self-entertainment. The mother may sing the simple child-songs as she is about her work, the child joining in as best he can. They are sung again at the rest or bedtime hour. Little by little the child catches their spirit, their rhythm, their words, their music; soon he will be able to sing and enjoy them himself. Children of the age of three can be led to sing and to love such songs as the one which follows:

Jesus Loves Me

Edna Dean Baker — Old Finnish Melody


Lit - tle bird and flow'r and bee Whis-per Je - sus loves me;
Sun and wind and rain all three Whis-per Je - sus loves me;
Moon and stars at night I see Whis - per Je - sus loves me.

There is no doubt that thousands of children would gladly subscribe to the sentiment in these lines:

When, at night my mother sings,
I listen to her voice that brings
Thoughts of baby birds and lambs—you know
How to sleep they all must go?
And if I think I'll lie awake
  And hear about them all—
The bees and baby chickens too
  Why, I'm fast asleep—that's all!

When at her work my mother sings,
I know she's happier 'n all the kings:
Why, she's got my Dad and Me!
And then I say all to myself, I'll be,
I'll surely be the goodest lad
That ever you did see!
For then my mother'll sing
Forever and eternally.

Many of the songs for the little child should convey the thought of God and his love and care. Besides the songs which might be called explicitly religious there are others that can well be used. Singing songs about the child's pets, about the things in nature, about the things that concern him—all this serves to furnish his mental background and prepare him better to understand God's part in the child's world.

Teaching the child about Jesus is not complete without the influence of song to supplement the stories and pictures which are used.

If only every family could be made a singing family! Who can estimate the influence in the child's life of the hearing and joining in the singing of fine melodies, songs and hymns now easily available for all ages and stages of development! Children whose musical taste is formed on these better things

will not when they grow older turn to the cheap, trashy and vulgar "rag-time" and "jazz" music which is vitiating the taste and standards of so many young people to-day.

Books of songs for children:

Songs for the Little Child, Baker and Kohlsaat; The Abingdon Press, New York. Mothers will find this one of the best books now available for children below school age. The words are permeated with the thought of God's love and care, and the friendship of Jesus for children is felt in the sentiment. There are many songs about nature, pets, etc. The songs are short and the music, which is largely adapted with new harmonizations from old folk tunes, is well suited to younger children and is in itself beautiful and fit.

Mother Goose Songs, J. W. Elliot. Published by McLaughlin Brothers, New York.

Old Nursery Rhymes; also Little Songs of Long Ago, Alfred Moffatt (Pictures by H. W. Le Mair). Published by David McKay, Philadelphia.

Every Child's Folk Songs and Games, Caroline S. Bailey. Published by Milton Bradley, Springfield, Massachusetts.

Rote Songs, Surette and Davison. Published by Boston Music Company, Boston.

A First Book in Songs and Worship, Edith Lovell Thomas. Published by The Abingdon Press, New York. This book is for children six to eleven or twelve years of age, and is one of the very best collections of religious music available for the home. The words are inspiring and the music carefully adapted to children's voices. Where there are children of school age this book should be part of the home equipment.

CHAPTER XVI

SUNDAY IN THE HOME

In the proper observance of the Sabbath there are two very important principles to be considered. We are even bold enough to say if these two principles could be followed, there would in the main be no "Sunday problem." The first principle is that Sunday should be a *family day well planned.* The second is that in the planning there must be *the right proportion of worship, recreation, and rest.* Consideration of these ingredients will make it a well-balanced day. It is the lack of this balance together with the fact that it is too often entered upon haphazardly without plan that makes the Sunday problem what it is. For Sunday to be the "best day" of the week it must be a happy day for the children and for parents—a day to look forward to, and not one to be dreaded or to be endured or to be treated carelessly.

The True Spirit of the Sabbath

On the other days of the week, the school, the home, business, or profession take up our attention and we follow a program more or less prescribed for us. On Sunday we are at liberty to do many things of our own choosing; we may largely make our own program. But this does not mean that the day is to be one crammed with pleasure and excitement; nor a day spent in mere loafing; nor a day followed in the extreme fashion of our Puritan ancestors, whose rule was that Sunday should be devoted exclusively to attending church and reading the Bible. While the commandment, "Remember the Sabbath day to keep it holy," was interpreted in this somber way by our forefathers, historians of Old Testament times tell us that

the early Hebrews regarded it as the most joyous of days. They speak of it as "the bride of the week." It is written, "This is the day the Lord hath made; we will be glad and rejoice in it."

"It will never secure respect or love for the day to have parents or guardians make it chiefly a time for repression. But let it be emphasized as God meant it should be: a day of gladness in which the text, 'Behold, I show you a better way,' shall control the parents in planning and falling in with the activities of their children. Those parents who, out of laziness and indifference to their obligations, bury their noses in the religious papers or even in the Bible and give comparatively little thought to their children except to say, 'Don't do this' or 'Don't do that,' 'You must be quiet on Sunday,' cannot hope to teach their children either to love it or to be glad for its return."

"More than all else," says an English writer to parents, "let the sun shine on Sunday. Judge for yourselves of details but hold to this principle! Children are not turkeys; you can't cram them with religion. Beware of Mrs. Squeers's method; don't pour religion, like brimstone and treacle, down their throats and rap it into their crowns with the back of the spoon."[1]

Instead of the method of repression let us actually make this the "best day of the week," the day when we can do many of the things we delight to do. Then let us see that we delight to do the best things.

In accordance with the principle stated at the beginning of the chapter, the activities of Sunday should be *well balanced* as a result of *careful planning* by parents, and *enjoyed together as a family*. In discussing this question one writer has suggested that a good Sunday in the home should embody three elements: *change*, *rest*, and *uplift*, to which we may add *recreation*. It is

[1] Quoted from Sunday in the Home, in The American Home Series. Published by The Abingdon Press, New York.

possible that in many homes where the "uplift" is taken care of through having the children in the Sunday school and the church services, the problem yet remains of what to do with the children the rest of the day. As parents we must not only consider the spiritual needs of our children but we must understand that law of childhood which makes the child desire to play on Sundays as well as on other days of the week. Understanding this principle, we will not only allow the child to play but will ourselves have a part in his play. No child will go far astray whose parents are entering into the day's activities with him.

Making Sunday Different

The very little child is not old enough to understand that Sunday is different from any other day of the week. The training, therefore, will consist first in creating right impressions by *making* the day different. Certain toys, as the shiniest playthings, the prettiest doll, the favorite engine and cars, are reserved for Sunday play. In homes where this principle is followed there is a drawer in which are kept these "best" playthings for Sunday use. In his dressing the child learns that some of his clothes are his "Sunday best." As he grows older, and must be "doing something," there are occupations, busy work for the hands, which may be kept exclusively for Sunday activities. A number of such plans are discussed later in this chapter. The best and greatest change is to make it a day in which gladness is the dominant note, the gladness being of a different and finer quality than other days.

In one home there is a change of food to make Sunday different. Each in turn furnished the Sunday "treat," so-called —some little variety that was bought with one's own money and kept from the others as a grand surprise. When it was father's turn it might be ice cream or rare fruit. The children's treat cost but a few cents, but was none the less appreciated.

A special cake or some other delicacy was made by mother. In another home the Sunday breakfast was mother's particular surprise. Every once in a while she would serve a color breakfast, as she called it.

Sunday as God's Day

Under careful training the child by the time he is nearing three years of age is beginning to realize that Sunday is somewhat different from other days. Mother tells him this is Sunday, God's Day. For some time he has had his picture books, some of which are reserved for Sunday use only. "Margie have Sunny book to-day, muvver?" and mother replies, "Not to-day, dear, but to-morrow is Sunday, and then Marjorie may have it and we will have such a good time! Mother has a new story book for Marjorie; that will be another 'Sunday book.'" It takes but little to make a child happy—the giving of a new toy, or a new book on Sunday adds to the child's impression that Sunday is a happy day. In one home a book containing specially beautiful pictures was known as the "Sunday book." Other rare books might be reserved for Sunday enjoyment.

Every child loves stories, and for Sunday should be reserved the very best stories suited to his understanding. This will include Bible stories from the Old and the New Testament, the "Stories about Jesus," and the "Nature Stories" showing God's love and goodness, such as are given in Chapter XII and XIII. The child comes to look forward to Sunday as the day of reading and story-telling; mother is not so busy this day with household cares, and the extra time for story-telling by mother or father is a part of what makes the day "different" and "best" to the child.

The Sunday Quiet Hour

While the children are little the afternoon nap is always a part of the Sunday program. During this time parents may

get in the "forty-winks" if they so desire. With many people it is a time for meditation—possibly the sermon of the morning forms the basis of it; with others it is the time to think out some problem that has pursued them through the week, but has been crowded out by other necessary or absorbing interests. Others enjoy reading, or writing letters. Some mothers have an interesting book or two just lying around as bait for the children who think they are too big to take a nap.

It was a part of Mrs. M's Saturday program to go to the library for books which she knew the children would enjoy. "Why don't you let Harold come and pick out his own books?" questioned Mrs. R. "Oh, this fine weather is so tempting, I can't get him to stop his play long enough," answered Mrs. M. Mrs. M is not only providing something for the quiet time on Sunday, but she is forming Harold's taste in reading good books as well. But in whatever way it is spent a part of the Sunday program should be a quiet, or rest, period carefully observed by each member of the family.

Sunday Recreations

In many homes this is the one day of the week when father can be at home the greater part of it, and this is what makes Sunday the "best day" of the week, for father is then at hand for company and for leadership in whatever is going on. The play part of Sunday should be as carefully planned as any other part, and father should have some part in it. In time of the day the recreation time logically follows the hour of the quiet or rest period. If a child understands that at a certain hour the play time begins, he can be led to give the proper respect for the rights of others during this quiet time even if he does not care for the quiet for himself.

While the children are little, what to do in the recreation time is not a serious problem; it should be given over as far

as possible to what the children most like to do, though the play should not be boisterous. Perhaps it is a trip to the woods for the season's flowers or berries. In one family there is the plan of beginning with the oldest child and allowing each to say what form the recreation shall take for a particular Sunday. The arrangement enables each child to think ahead and plan with his parents for his particular day.

How shall we go to the woods or the lake? Shall we walk or drive? If either is in walking distance, the walk will do us good. If we are to drive, it brings up the much debated question "Is it wrong to go automobiling on Sunday?" To this we may reply, not if the trip is taken for a proper purpose, in the right way, and to the right place. The Sunday drive should, when possible, be over some less frequented road rather than the noisy thoroughfares. Trips to the fields and woods are better than to amusement places. The drive should be taken in a leisurely manner without the strain of speed. If used in such ways on Sunday, assuming that church and Sunday school have not been neglected, we may feel that the car is giving a legitimate service.

Once in the woods or in some unfrequented spot, where the peace of others will not be disturbed, there may be the indulgence of real frolics, in which the stored-up energy is given an outlet. Perhaps the child whose turn it is to plan the day's recreation is allowed to invite a friend to accompany them, which gives an added pleasure to the outing. In the fall the gathering of red berries and fall leaves for home decoration adds a motive for the little excursion. In the spring the search for wild flowers gives a pleasure.

To give the Sunday recreation times over wholly to an outing would be injudicious. It is possible too that the afternoon spent altogether in reading or story-telling might become wearisome. Change is necessary if we would have our activities well balanced.

Sunday Hand Work

No small part of the child's education comes through the hand. The child "learns by doing." The picture which is seen through imagination in "the mind's eye" is drawn by the hand, and the thought back of the mental picture becomes more clear and meaningful. The mind conceives a plan for making a picture beautiful by coloring it, and the hand, with its colored crayons, realizes the thought on the cardboard. The hand makes concrete what the mind proposes in its ideas and its imagery. To train the hand is to make sure that the owner of this hand will be a *doer* and not a dreamer only.

Besides all this every normal child has the impulse to *do* things, *make* things, build, cut, put together, take apart. This is as natural to him as to eat or sleep, and the inner tendency comes from the same source—his instincts. The child who has learned to use his hands in all the various little skills possible even to young children has in this ability a resource that will add much to happiness of disposition and fine character.

From the following activities and things to do, it would be well for the mother to choose those which might be reserved for Sunday doing. There would be the "Sunday drawing book," the "Sunday scrapbook," etc. An appropriate activity would be the making of home decorations, valentines, May baskets, etc., on the Sunday afternoons preceding the special days of Christmas, Thanksgiving, Valentine's Day, May Day, the Fourth of July, and the like.

Coloring pictures. Even as young as three years, children enjoy coloring pictures and drawing. Although the younger child cannot show skill, care in the coloring should be encouraged from the first. Mere marking across a picture or scratching it over should not be allowed. With patience and help the child will soon learn how to use his hands and eyes. Pictures suitable for coloring are easily found. Pictures of animals, of

flowers and fruit, of houses, of automobiles, of persons, and, indeed, of the thousand and one common things found in the pages of the magazines and papers all supply attractive subjects. It is best, however, to select such as appeal to the child and are worthy in subject and execution.

Drawing. Children from four to six years freely and with confidence undertake to represent their ideas by drawing. A horse, a sunset, a house, a person– all these are fair subjects for the young artist to try his hand upon. He will even represent a story he is told by drawing it, and often succeeds surprisingly well in representing the idea that has impressed him. In planning for materials for coloring and drawing it will be remembered that the finer muscular control is impossible at this early age. Large colored pencils and crayons, with drawing paper or books are needed. A small blackboard with colored crayons is highly desirable.

Cutting out pictures. When the child is three or three and a half years he may be given blunt scissors and, with a little direction, begin cutting out pictures (rather large ones) from old newspapers and magazines. When some skill is acquired, and the pictures are well cut, they may be assorted and put in boxes for future use.

Making a scrapbook. Take colored muslin and cut pieces 24 x 24 inches. Lay the pieces together and stitch down the center. The edge may be bound or made fancy by use of a pinking iron. For paste take two heaping teaspoons of flour and mix with a little cold water till smooth; into this pour about a half cup (large size) of boiling water; stir the mixture over the fire till it bubbles.

One book may have kittens, puppies, cows, horses; another may be devoted to fruits and flowers; another to fowls—chickens, geese, turkeys; another to birds. One child learned the different "calls" of the birds and what the different animals "say" in connection with scrapbook making.

Cutting out pictures of apples, pumpkins, fall grains, and pasting into scrapbook makes an appropriate occupation near Thanksgiving time. From furniture catalogue cut out furniture suitable for different rooms. For example, one page is devoted to the living room, another to the dining room, another to the kitchen, another to the bed rooms, etc.

Especially appropriate for Sunday making would be the scrapbook containing religious pictures cut from the child's Sunday school papers and cards. These might be sent to the children's wards in hospitals and to the mission schools. Beautiful books can be made with the inexpensive but real art pictures procurable from the various picture companies. Pictures of Jesus and of the "Madonnas" make a collection that little children enjoy. Another scrapbook can be made with pictures of animals found in the Bible.

Pasting the used sides of post cards together, or mounting them on pasteboard showing the picture is another good occupation for a Sunday afternoon. These will gladden the hearts of our missionaries who can use very many of them in making happy the little children in the mission schools.

Stringing. In the walks out of doors gather the bright berries of autumn—haws, thorn apples, and cranberries are good; also buttons and beads may be used for stringing. The kindergarten materials have sets of wooden beads, inch cubes and spheres; with these are used the lemon straws. Shoestrings are good for the foundation string. Different designs may be suggested by the mother, but initiative and invention on the part of the child should be encouraged. Deftness of fingers is acquired in these occupations and the child is pleased when the strings are used for decorations.

Making paper chains. Weaving chains of clover heads or dandelions is an interesting out-door occupation. For paper chains take bright-colored strips of paper about five inches long and one inch wide. Using different colors, interlace and

paste the ends of the strips together. Use these chains for decoration about the house.

Making paper windmills. Take bright-colored paper about five inches square; beginning at corners cut slits to one inch of center; run a pin through alternate corners and fasten pin wheel to a stick. The child will enjoy running in the wind with them.

Autumn leaves. Pick up pretty fall leaves and press on the backs with a warm flatiron, using beeswax. If left on the twigs and each leaf pressed lightly, the leaves will keep their shape. They make pretty house decorations lasting for months.

Illustrating stories. There are a number of favorite stories which carry with them possibilities of simple craft work. The child of four to six not only enjoys the story but he enjoys equally well constructing the "house" or "Peter Rabbit" or whatever the story calls for. These objects serve as real toys and furnish amusement in playing the story. Among the "Fold-a-way" play books may be found the following: The Story of Peter Rabbit, The Story of Little Black Sambo, The Story of the Three Bears, The Story of Cinderella, Dolly Blossom and Her Wardrobe. These may be found in the book shops where children's books are sold. The child may be given an added incentive and a good lesson at the same time by presenting these articles to the children's wards in hospitals.

One mother keeps a list of "Occupations" for her children, adding to this list whenever she comes across any good device for entertaining and keeping them busy.

Home Games Suitable for Sunday

There will also be needed some quiet games for indoor playing on Sunday.

"Hide and seek"; "Hide the thimble." Mother plays the music loud or soft to indicate nearness or distance as the children (and father) engage in the play.

Guessing games. "Where am I?" After a trip to the park, lake, or woods, the child describes just enough to make others guess. After a year's absence in the East one family kept a rather vivid memory of the year by the guessing game "Where am I?" playing the child was in some particular place the family had lived or had visited.

Games for sense training. Testing sight and memory. While the children have the eyes shut or blindfolded, place a number of objects on the table; on opening the eyes give the children thirty seconds to look at them; cover the objects and ask them to repeat as many as they can remember.

Testing smell. The children's eyes are blindfolded; place before the nose common articles with which they are familiar, such as an apple, an open bottle of vanilla, a flower, etc. Remove the object and have them name it.

Testing taste. The eyes are blindfolded, the fingers holding the nostrils closed; put a thin piece of potato, of apple, and of onion on the tongue one at a time, cleansing mouth between experiments. Have the children tell which was given.

Testing hearing. The eyes are blindfolded. Hold a watch about nine inches from the head, front, sides, back, etc. Let child indicate with his hand where the watch was held. Play a little melody or hum it; let the child tell what it was.

Playing stories. Children love to "make believe." There are many scenes and stories in the Bible suitable to be played by the little child. The stories should be told by the mother until the child has become very familiar with the story or scene. Then he will readily be Baby Moses, Joseph with the coat of many colors, or young Samuel. Stories familiar to the child portraying a lesson in love, helpfulness, or some ethical teaching might be played by the children on a Sunday afternoon.

A Noah Sunday.[1] Nearly every child has a box of blocks,

[1] From A Year of Good Sundays, in The American Home Series. The Abingdon Press, New York.

and from these a Noah's Ark can be constructed while telling the story. Then, taking paper and scissors, fashion paper dolls of various sizes to represent Noah's family. In simplest form cut as many different animals as you have in mind. Turn the leg pieces to right and left that they may stand to form the procession as they march into the ark.

The Sunday evening lunch. Wherever possible, make the most of the fireplace as a background for the family getting together at the close of a happy day; in the summer time it may be the porch. As early as possible, cause the children to feel that this is the special occasion of the week. In the B – – family it was the custom to make little cakes and cookies on Saturday morning for the Sunday evening lunch. The children helped in the preparation and there was always the pleasant anticipation of a friend coming in to share the happy time with them. "And sometimes," my friend goes on to say, "when there was no guest we played that father and mother were 'company.'" Children always enjoy helping or taking responsibility, and if old enough it is an especial privilege to be allowed to do most of the serving on this special occasion. The serving of the Sunday "treat" might take place at this time.

As long as children are happy at home they are not likely to go elsewhere searching for a good time. It was the custom in the P—— family to play charades Sunday evenings. That the Old Testament stories and scenes furnished the source for this pastime for months shows the wealth of material available in the Bible. This time was made so interesting that when a friend of the oldest P—— lad asked him over the telephone to go out with him on Sunday evening, Tom without waiting to consult anyone replied: "O, I can't go. I would miss our good time at home, and I wouldn't do that for anything."

The impersonating of a Bible character and having the others guess the one characterized is a favorite Sunday evening pastime in another interesting home.

Music. An ideal custom is to close the day with a family "sing." For the little children there will be the songs suited to their understanding. Everyone joins heartily in the singing. The spirit of unity and good fellowship marks the ending of the day. The little children are put to bed early and the parents still have time for a pleasant hour or two with friends.

The Home Sunday Recognizes the Church

In describing Sunday in the home it is understood, of course, that the church will come in for its share of the Sunday. No kind of home Sunday can take the place of reverent worship in God's house. Each child old enough to be away from mother's care for an hour should be in the Sunday school. The older members should be in their places in the church service. The spirit of the church and the spirit of the home should unite to make Sunday the "best" day.

Is it not all worth while, this making of Sunday a family day—a family day in the home and in the church? Do we not feel repaid in the happiness and spiritual development it gives our children? Is it not worth while for the influence it has in brightening our own lives and keeping them close to the things most worth while?

Books for mothers:

Sunday in the Home, A Year of Good Sundays, and How One Real Mother Lives With Her Children, The American Home Series. Published by The Abingdon Press, New York.

The Home Made Kindergarten, Nora A. Smith. Published by Houghton Mifflin Company, Boston.

The Jolly Book of Funcraft, Patten Beard. Published by Frederick A. Stokes Company, New York.

See reference in Chapter XI for pictures.

CHAPTER XVII

FOUNDATIONS OF CHARACTER

WHAT is it all for, this training in religion? How are we to know when the training has proved effective, what are the tests, what the practical ends sought? There are, of course, many priceless results from wise religious training which can never be measured nor described—the fine inner quality of the life, the quick and warm spiritual responsiveness, the consciousness of God as friend and helper. Yet there are also certain other results which, while no more real, are somewhat more objective and capable of definite statement.

In this objective sense, and in its broadest and deepest meaning, religion is *right living;* and all factors that make for right living are religious, at least in their outcome. The great basic groundwork of character must, as we have seen in earlier chapters, be laid during the years of childhood; it is then that character receives the bent that it will carry through life. Whatever virtues we expect to rule in manhood and womanhood must hold sway in youth. Right conduct must come through ideals early built into permanent habits of thought and action. The formation of right habits is one of the most important elements in character-building.

THE BUILDING OF RIGHT HABITS

The kind of habits our child is forming is therefore one of the tests of the religious training he is receiving. From infancy to old age we are creatures of habit. In adult life habit has become so much a part of us that we do not recognize it as such. Yet every physical act, such as walking, eating, talking, the thousand-and-one things we do every day without

thinking about them, is finally given over to habit to manage while the mind busies itself about something else.

In the mental realm the same law holds. We first learned the multiplication table with effort, if not with tears; but habit soon took it over and the combinations now "do themselves." Our thoughts follow the grooves which our thinking has made for them. We like the books we are accustomed to read and enjoy the music we have grown accustomed to hear. We even pray the prayers our lips have formed the habit of praying.

So we find the sway of habit also in the moral and religious life. If we have formed the habit of prayer during the first ten years of our life, the second ten will find us praying in times of stress and need; if we have prayed for the first twenty years, the second twenty will be secure on this point; and surely one who has prayed for forty years will go on praying to the end. Likewise with conscience. Those who have early learned to heed its voice and obey its behests will later be in little danger of turning a deaf ear to its commands. *The fundamental virtues which form the framework of Christian character are a chief aim of early religious instruction.*

Habits have to be made; they are never born with us, nor do they make themselves. Habits are formed in the plastic tissues of the brain. Every current of thought or action which passes through the brain leaves its "path," or a tendency for this thought or action to be repeated. When the repetition has occurred often enough a habit is formed—the thought or action goes on repeating itself without conscious intention or direction. And the longer it continues the more deeply the habit is ingrained and the firmer its grip for good or evil upon us—"To-day an act, to-morrow a habit, next a character, and then a destiny."

The new-born babe comes into the world with many instincts but no habits. But no sooner does he arrive than he begins steadily and relentlessly to weld chains of habit which will be

his master or his slave as he is trained to use them. From the time the babe takes his first nap and nurses his first meal, this small being is forming good or bad habits. Within the first few weeks of the normal healthy child he has formed the habit of sleeping in a darkened room or of requiring a light; of being fed regularly by the clock or of clamoring for his food at irregular intervals and getting it by noisy insistence. He has formed the habit of amusing himself in good nature without overattention or demanding by fretfulness and crying the presence of the mother or the nurse.

On first thought perhaps these things may seem trivial and of little importance, but they have real significance. They are the child's first acts and in the repetition of them he is forming the habits which are the foundations of his disposition.

They will largely determine whether the babe shall develop into a happy, adaptable, controlled being or into a child of tempestuous moods, sullen temper and unhappy disposition; and these are the soil in which the seeds of morals and religion must take root.

First Lessons in Obedience

Every child must learn to adjust himself to the world in which he lives. There are some things which he may do with impunity and other things he may not do without coming to harm himself or imposing on the rights of others. There are some things he need not do unless he wishes to, and other things he must do either for his own good or because he owes it to others. It is quite a task for the child to learn what he may or must do or not do. Some of this he learns by experience; for example, he learns by experience not to put his finger in the candle flame, not to strike a playmate who can strike back more effectively. But there are many other things that the child can best learn by *obedience*. There are many instances in which experience would prove too dear a teacher, or too

slow a teacher, or, indeed, no teacher at all. In such cases parents and teachers must tell the child what to do and *see that he does it.* The child must learn to obey, else a fatal weakness will be built into his character.

But if the child is to learn proper obedience, the parent must learn how to ask for obedience. A disobedient child is usually an evidence of unwise control at points where obedience is demanded. The mother gives the child his first lessons in obedience, and needs therefore herself to be obedient to certain rules, typical of which are the following:

Be consistent. Being inconsistent, the mother may at one time punish the child for a particular act and at another time pay no attention to it; this rightly gives the impression that the demand was from a personal whim and not from necessity. If mother says "No, no, baby mustn't touch" when the child reaches to take something off the table, and he is given to understand kindly but firmly that there are some things he must not handle, he soon learns and forms the habit of letting the table alone; and also of obeying. If at other times he pulls things off and nothing is said or done, he soon learns that he can do as he pleases, and a bad habit is being formed which will give trouble later. Let the mother keep chiefly in mind, not whether there will be damage done on this particular occasion by the child's act, but *whether a wrong habit is forming.*

Be just. Refusal to allow the child to do what he desires to do should never come from the impatience of the mother or be an impulse which has its origin in tired nerves; the decision should be based on the suitability of the act itself as related to the welfare of the child and others. Nor should punishment be hasty, a slap or jerk which only expresses irritation on the part of the mother; where punishment is necessary it should be deliberate and suited to the offense, not excessive. One middle-aged man tells that he even now finds it impossible to forgive his father for a penalty inflicted on him when, a boy

of ten, he was discovered reading a "dime novel" when he was supposed to be getting his Sunday school lesson. This punishment was not to leave the home door yard for a week, and this was the week of the circus!

"There are women," as Kate Douglas Wiggin says, "who live in perfect puddles of maternal love, yet who seem incapable of justice; generous to a fault, yet seldom just." In going for a drive in the automobile, James, Jr., always insisted upon sitting upon the front seat; he was sure to set up a howl when asked to sit in the back seat where he would not crowd others. The maiden aunt suggested that Jamie be left at home a few times to cure him of his selfishness. At this mother replied: "It is very evident that you are not a mother. I love Jamie so much I couldn't think of depriving him of the pleasure of riding." But in the course of her visit the maiden aunt noticed that the small boy was put into the dark closet or slapped for numerous trifling misdemeanors.

Be kind. Only strong natures can be sweet while being firm. It is easy to bluster. Black frowns, harsh looks, and high, strident voices go together, and are an evidence that their owner does not possess the self-control necessary to deal with erring childhood. It is not necessary to be weak and sentimental in punishing a child, but it is unforgivable to be violent and unkind.

Do not threaten or scold. "If you do that again I'll spank you and put you to bed"; "Now, Donald, if you don't behave I'll tell your father when he comes home to-night"; "If you don't quit teasing for candy, I won't bring you shopping with me again." The threatening of mothers which is never carried out, nor meant to be, would fill a book as large as the unabridged dictionary. The serious aspect of it is that the child soon learns that his mother usually does not mean what she says, so he takes the chance and forms the bad habit of disobeying; perhaps he even loses something of respect for her. Then the

mother wonders why she has so much trouble teaching her child to "mind." The mother who scolds wonders why the child does not respond to her scolding. The reason is that as he becomes accustomed to it he grows hardened so that it loses its effect. And while this process is going on irreparable injury is being done to the nature of the child.

Avoid the excessive use of commands. It often happens that a suggestion or a request used instead of a command will save a situation of strain and threatened disobedience. Even young children possess a personality, and like to be left the satisfaction of doing a thing because they are asked to instead of being commanded to do it. To be sure, there are many times when the child should be given a command and *instant obedience required.* Nevertheless, the constant use of "Don't do that," "Stop that, now," "Go and do this" tends to develop machines instead of individuals out of our children. Such treatment is mechanical and arbitrary, a mistake on our part and a tragedy for our child. Let obedience come from *within* as far as possible.

Make it easy for the child to obey. The cheerful, expectant, yet low tone of voice has a wonderful effect on the child. It does not throw him out of emotional balance as does the high-pitched, irritated voice, and it goes a long way toward helping him obey even against his inclinations. The child at two years of age may be given simple lessons in obedience by telling him to pick up a plaything he has dropped, helping him at the same time in the act until he knows what is expected. Words of encouragement are helpful to the child when a required act has been performed. This natural reward is often an act of courtesy due the child, and serves to teach him a lesson in social conduct.

Avoiding Unnecessary Conflict

The play spirit, already mentioned in another chapter, is an excellent means of securing the child's cooperation and saving

an unnecessary conflict of wills; for it is a far better system of control to have the child do a certain thing because he chooses than because he must. This incident illustrates the point:[1] Mother was very tired. The day had been a particularly trying one. The sight of Billy's playthings scattered over the floor did not relieve her. The thought of getting things picked up, giving Billy his supper, and putting him to bed before she prepared the evening meal for the rest of the family was not inviting; and Billy was sometimes difficult. But the memory of a similar occasion flashed across her mind when there had been disastrous consequences from a hasty and cross command. There had been an ugly response on Billy's part, and later he had cried himself to sleep with some after effects holding over to the next day. There must be none of that this time. Quickly and smilingly she said, "Billy, let's play the toys are animals and that they all have to be put into the barn for the night—Let's see, what will the blocks be?" "Cows?" "All right; and what will be the engine and train?" "Horses," suggests Billy, "cause it goes fas' just like a wunaway horse!" and, entering into the spirit of the game, he suits the action to the word. In a very short time the toys are all put away. Billy is still in his happy mood. And mother? The little play has rested her, and she has almost forgotten how tired she was.

The difference in two methods of treatment, one of conflict and one of an appeal to imagination which got around the troublesome point is illustrated in this incident:[2]

"Little Dick, aged four, had been ill and was just recovering, and so his mother was alarmed, one cold winter day, to discover that he had become thoroughly chilled and that his little hands were icy. In her effort to warm him up quickly she tried to induce him to drink some warm milk. But Dick,

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[1] Caroline Clark Barney.

[2] Frances A. Gray, in an article written for the National Kindergarten Association.

who had grown somewhat irritable of late, absolutely refused. He threw himself on the floor and screamed at the idea of drinking warm milk. To try to discipline a sick child and handle such a fit of temper was a real problem, and even more than securing obedience she was interested in getting him quickly warm. Nothing but alternate commands and coaxings had occurred to her when Uncle came to the rescue. Now, Dick had a profound interest in automobiles, and his uncle took advantage of this fact to calm and interest him.

"Dickie," he said, taking the cup of milk in one hand and Dick's small cold hand in the other, "I want to try a new kind of gas in my automobile and see if it will go better." Dick's screams ceased suddenly, as his rage changed to interest. He allowed himself to be led into another room and seated on the couch close to a radiator. To be asked to drink the milk had, a moment before, filled him with unaccountable wrath, but if he was an automobile and was being given gasoline, that was an entirely different matter, and he sipped the milk and listened with absorbed interest to uncle's interesting comments about the improvement in the running of the "car" on its new fuel.

Suddenly Uncle picked up a blanket and threw it across the small boy's knee. "Why, Dick," he said, "you ought to have a radiator cover for this sort of weather. Your engine will be too cold to start!" Not a murmur of protest followed and a moment later uncle exclaimed in pretended distress, "This battery is frozen! We'll have to thaw it out," and Dick obediently held out his cold fingers to the radiator until uncle was satisfied that the "battery" was properly warm.

Dick was an entirely appeased, fed, and comfortable child at the end of this appeal to his imagination, whereas the ordinary method of entreaties, commands, and perhaps even punishment would have left him exhausted from nervousness and tears, with a disposition not improved by the experience.

When Punishment is Required

Probably no child ever grew up without punishment; certainly every person has suffered punishment that he brought upon himself if none was inflicted by others. For this is a world where, in spite of all our love can do to shield him, the child must learn that there is a law of cause and effect and that what one sows one is likely to reap. For example, he puts out his hand and touches the hot stove, and no pity or care can save him from suffering from the effect of this unfit act. The small boy eats green apples, and nature sees that he gets his lesson.

It is well for the child to be brought to realize as early as possible nature's law of cause and effect. If he is led to feel that in some natural way the pain, the inconvenience, or the suffering must follow as a consequence of his wrong act or carelessness, this is much better than to feel that he has been punished because mother or father was put out about it.

Again and again Harlan would go out to play without his mittens, although mother would remind him of them. It was after the first snowfall and there had been snowballing; that night a severe cold threatened him. Mother talked to him of the serious consequence. He seemed somewhat impressed, for he said, "Muvver, forgive me this time, won't you?" Mother replied, "It is of yourself that you should ask forgiveness," and then she explained how he had brought trouble upon himself by his own carelessness. The child who willfully breaks a toy must get along without it; mother does not get him another the next time she goes downtown. Four-year-old Muriel, through the influence of a playmate, was getting into the habit of running away. Mother had talked to her repeatedly, but with no effect. After a vain search around the premises, she traced the child to the railway station by the reports of people

who had seen the two youngsters trudging along. She was going to find daddy, who had gone on the "twain." On the return home mother serenely undressed Muriel and put her to bed, while she herself got ready for a little shopping trip. It was a logical punishment. The child usually accompanied mother to the store and mother always enjoyed her company; but this time she had forfeited the privilege and must go to bed.

The law upon which the effect of punishment depends is stated in psychological terms as follows: *An act to which unpleasantness, pain, or discomfort attaches has a tendency to be discontinued.* And that is the purpose of punishment—to cure the undesirable act. One mother said to a psychologist, "What *shall* I do with my two-and-a-half year child? She tears every book or paper she gets her hands upon."

"Why not punish her?" asked the psychologist.

"Punish a child who cannot understand that what she is doing is wrong!" exclaimed the mother.

"Exactly," the psychologist replied. "All you need to do is to spat her hands sharply a few times and so attach pain to the wrong act. The act itself will cease long before she can understand that it is wrong, and so will be well out of the way with no bad habit formed."

This mother was wise enough to follow the sensible advice given her, and in a week was able to report that the tendency to tear books had disappeared.

It naturally follows from this law that if an offense is to be punished, the punishment should follow sufficiently close upon the wrong act so that the connection between the two is not lost upon the child. It should be suited to the offense, and should be sufficient to be curative in its effects. It should be administered without anger or vindictiveness, but also without weakness which will rob it of its effect.

Books for mothers:

A Study of Child Nature, Elizabeth Harrison. Published by the National Kindergarten and Elementary College, Chicago.

As the Twig Is Bent, Susan Chenery. Houghton Mifflin Company, Boston.

Parents and Their Problems. Published by National Congress of Mothers, Washington, D. C.

CHAPTER XVIII

TEACHING THE FUNDAMENTAL VIRTUES

We have seen in the preceding chapter how all religious training relates itself to everyday living. The God whom the child comes to know must be a God who has a part in all that the child does and thinks and says. Jesus must be to him the one who lives the finest, truest, most helpful life that man ever lived. Long before he can understand any of these things in a complete way he can have grounded in his nature the great fundamentals of right behavior upon which Christian character is built. Teaching and leading the child to practice the fundamental virtues is therefore one of the chief factors in training in religion.

Training to Cure Selfishness

All children need to be trained in unselfishness, for selfishness is a natural trait in every young child. Nature through instinct prompts him to seek first his own comfort. The babe is given everything he wishes and needs, with no thought on his part to share his possessions with another. With nature and experience both turning his attention and desires in upon himself it is no wonder that the selfish attitude is developed.

The best way to cure any undesirable trait is to supplant it by bringing in its opposite. The young child's training in unselfishness may begin by having him divide his "goodies" and share his playthings with other children. It is much more difficult with the child who lacks brothers and sisters in the home. This difficulty can be met in part at least by the mother leading the child to share with her or with the father. "Give mother a piece," or "Don't you want to save some for father?"

are helpful suggestions. Giving to friends or guests is good training, and adults should always accept from the child for the value of the training it gives.

As the child grows older the Christmas season affords an excellent opportunity for lessons in sharing. From the first the parents should teach that a large part of the joy that Christmas brings comes in sharing as well as in receiving. In a wealthy suburban town a kindergarten teacher was talking one Sunday morning about giving to the poor children. Mildred raised her hand and said she was going to give one of her dollies away when she was through playing with it. It took some little time to show the child that we must give of our best and the things that we would ourselves like and not give some worn out thing that has lost its beauty and attractiveness to us.

Birthdays should foster the giving spirit. Not only should the child receive presents on the birthday but he should be trained to celebrate his birthday by making others happy as well. Children respond readily to the suggestion, "What would you like to do to-day to make somebody happy because it is your birthday?" The state of pleasure the child is in usually makes him glad to do some little service to add to another's happiness, and a beautiful lesson has thereby been learned.

Cultivating the Spirit of Helpfulness

Children readily learn that helpfulness is a part of unselfishness. "Jane is a real little helper," mother says to the caller. "She takes very many steps for mother." This courteous recognition of Jane's good qualities adds much to her joy in this service. Mother quotes from Jane's new book:

> This is useful little Joan
> Bringing tea in all alone.
> Look what careful steps she takes
> So that nothing spills or breaks.

Though she's only six, you see,
Mother trusts her with the tea,
Let's her carry in the tray
And be useful every day.[1]

The wise mother allows her child to help her about the house, although she realizes that she could herself do the task much more quickly if she were not bothered by the untrained little hand. If when the impulse to help is present in the child it is repressed by, "Don't bother me now," or "Run away, dear; I'm too busy now to let you help me," that impulse is likely to die down instead of increasing. Then some day we may grieve because our children do not care to be with us or to offer their help in the many home duties. For the child to be unselfish, kind, and considerate of others the home must give the training, and the parents must teach by their example those little courtesies which count much in the making of character.

The principle upon which this type of training is based is clear and definite. Emphasize the virtues and the faults will take care of themselves. For the child who is selfish we need but to cultivate unselfishness and giving. For the child who is untidy we will encourage neatness rather than to find fault with the untidiness. For the child who is noisy and boisterous to the extent of annoying others we will cultivate control and quietness and consideration. Above all, we shall not forget to recognize and to praise even the beginnings of the virtue which we are seeking to encourage. Every child will respond better to the praise of doing well than to fault finding because he does ill. "How quiet and helpful my little Peggy is to-day!" will be worth more than a dozen scoldings about noise and mischief.

Back of all this kind of training can be brought in the ideal presented by the story of Jesus in his kindness, his helpfulness,

[1] From Little People. Published by David McKay, Philadelphia. Used by permission.

and his unselfishness, and how he went about doing good. This linking of the fundamental virtues with the thought of Jesus and of God gives them a distinct religious feeling and a value which in the end, as the child grows older, will tend to make them recognized as a part of Christian life and conduct.

Learning to Tell the Truth

Truthfulness is one of the fundamental virtues which must receive attention, and in connection with which it is possible to make the most grievous errors with our children.

"When my boy was only four years old I began to punish him every time he told a lie. It took great persistence to cure him, but now he is the most truthful child you ever knew. You can depend upon his word every time." The father spoke with great pride, ignorant that the merry little lad next door, who was as truthful as his own sullen boy, had also passed through three years of "romancing," but with no punishment for lying and consequently no unhappy memories from this source to carry into later life.

This parent, like a great many others, did not understand the natural process in the mental development of every individual. What are often called lies on the part of young children have nothing at all in common with actual lying, and to use the term "lie" or "liar" to the child in connection with them is a grave mistake. Let us look a little more closely into the question, beginning with a glance at the part played by imagination.

Imagination is the power by which the mind makes pictures of the objects that have been seen, touched, tasted, heard, etc. Each of us can see in our *mind's* eye the exciting event we witnessed yesterday, or hear in our *mind's* ear the laughter or songs of the merry group we were in last evening. We often remember in these images, we think in them, they form almost the whole of the stuff of our imagination.

At first the little child does not have such mental pictures. He has only the world of actual objects present to his senses. Soon, however, the images of these objects begin to form in the mind, and he can think of mother, father, the "bow-wow," his toys, in terms of a mental picture of them, seeing them in his mind's eye or hearing them in his mind's ear when they are not actually present to him. This means that his imagination is beginning, the power by which he can think of the absent as if present to the senses. This power has soon grown so that the child can think whole trains of images in the form of plans for play, adventures, or impersonations of others.

Probably as early as the age of two or three years the child is beginning to make combinations of his images into connected trains. As you tell him a story, the images form in his mind as the words suggest them, and he is able to see the wonderful events of the story taking place, see the characters who take part in it, picture the whole so that he understands and follows the story.

This new-found power of mental picturing opens up a new world to the child. Not only does he take the images from his own experiences and from the stories he is told and combine them freely into new forms and situations, but he pictures himself as having a part in them, for self is always a starting point with its interests and activities. With this power grown active many a child lives in a land of his own imagination which may become almost as real and mean quite as much to him as the actual commonplace world about him. Often does he create, with his power of picturing, imaginary companions with whom he plays and talks quite as if they had real existence. Probably almost every child passes through this stage of unreal reality created by his imagination. When this world of imagination becomes very vivid, there is often a tendency to confuse the actual with the imaginary, so real are they both.

The Fictions of Imagination Not Lies

It is this very confusion which many times leads to what are mistakenly called children's first lies and which in reality are but the expression of the images which flood the child's mind and press for expression in speech. We are to remember that at this stage the child has not yet learned to distinguish between fact and fancy, and does not know what "truth" and "lie" mean nor the difference between them.

"Who ate the piece of cake?" mother asked three-year-old Roger on her return to the room from which she had been gone a few minutes. "Why, muvver, I fink a big bow-wow eated it!" "Now, Roger you know that is not the truth. Mother will have to tell daddy to-night that Little Boy is telling lies. Now, Roger who did eat the piece of cake?" But Roger insisted that "the bow-wow" did eat it, and this time added more to the story. That night daddy is told about it in the presence of the small boy who is enjoying the idea of make-believe to its fullest extent. This time when daddy asks him his images have changed and he "finks the moo-moo eated it, and it jumped wight froo de window."

Father and mother are both very much shocked and decide the small boy will have to be punished. Accordingly, he is spanked and put to bed. A little while after mother goes into the room to see if Little Lad is going to sleep properly. In her surprise at finding him uncovered, she asks, "Who threw the covers off you so, laddie?" And Roger answers, "A nangel, muvver, flew wight froo de window." "Oh, laddie, laddie, what will become of you!" mother asks. "I fink, muvver, I'll be the garbage man." One can readily see that the imagination of this child was unusually active; perhaps if his mother's mind had been less matter-of-fact, it would have been better for both.

The mother should have understood the play of imagination

on the part of her boy and should have been sympathetic with him. She should have realized that when Roger was a little older he could be led to see the difference between fact and fancy. Just now Roger was giving rein to his imaginative fancies with no conscious intention of *deceiving*, which is, after all, the difference between lying and imagining.

How Fact and Fiction Become Confused

Five-year-old Harold spent a very happy day with little Jack, who with his mother had so tamed a squirrel that it came to the window and ate from the children's hands. "Wouldn't it be fun if it would come into the room and play with us?" "Yes, and get into the doll's bed and sit in a chair and eat from a table." The playful images were taking form and each child made his contribution to the delightful romance. Two or three weeks later something was said in Harold's presence about squirrels, and immediately there came to his mind all the memories of Jack's squirrel. Memory and imagination were so confused that the little lad probably thought he was relating an actual occurrence when he told of the squirrel which had eaten from his hand, slept in a doll's bed, and sat in a chair. Naturally, he resented as an injustice the punishment which followed, and did not understand wherein he had done wrong.

"What is truf?" four-year-old Margaret asked earnestly of a loving friend who rebuked her for not telling the truth. The friend, by definite illustration, helped her to understand the difference between fact and imagination, and for several weeks the child's stories were followed by the question, "Was I telling the truth that time?" Finally she was able to distinguish the difference, and her imaginative stories were introduced by, "This isn't true but—" "Once upon a time," etc. So she lived in her make-believe world, joyously increasing a very valuable mental power, yet being saved the reproof and punishment too often meted out to children who are not understood.

"Let's Pretend"

The fact of the matter is that we older ones have come a long way in our mental processes. We have forgotten that the little child's mind is still immature; that he has not developed his power of reasoning, of taking the steps one by one in a logical manner, and hence jumps at conclusions that are not at all accurate. Shall we suppress his imagination? Most certainly not! The child's mental life is richer for this wonderful gift. Through it as he grows older he sees in his study of geography real people and places instead of a map on the wall. In his study of history or of the Bible he sees through it the heroes and the wonderful things they did instead of a cut-and-dried account of a battle or the uninteresting record of an event. Through imagination the child sets up ideals and ambitions and pictures himself in the act of achieving them; and some day he will achieve! When we stop to think about it, very little progress would have been made in this old world of ours had it not been for the visions of the poets and philosophers, and the visions of scientists and inventors who saw in their mind's eye the wonderful achievements that might be possible. They took the simple facts and made new creations. "Let's pretend," says the little child. Yes, let us pretend with the children, and be glad and thankful that we still have that wonderful gift of childhood that enables us not only to enter but to fully enjoy the land of make-believe with them.

The Actual Lie

But what shall we do about the child who, a little later, when he is able to know right from wrong, really tells a lie, really intends and purposes to deceive for advantage to himself? First of all, let us note that most children are not conscious liars. They do not usually, at least early in their lying, lie in cold blood; that is, they do not definitely plan *ahead* that they will

tell a lie. More often it comes about that they are found out or suspected in some misdemeanor and the question is suddenly thrust upon them, "Did you do that?" The fear of punishment or disgrace may prove too great and bring on a denial; a lie has been told and the way made easier for the next one.

It is undoubtedly true that some parents actually force their children into lying—force them by harsh and unsympathetic approach after misdemeanors have been committed; force them by badgering, threatening, cornering, and cross-questioning; force them by threats and accusations. How much better if the approach of parent to child could always be sympathetic and kindly, even when firmness is necessary! How much better if from the first we could cultivate in our children a *love for the truth* and a pride in being brave enough and strong enough to tell the truth even when it hurts! How much better if we could keep before them the positive side rather than feeling obliged to press upon them the negative side of their conduct!

Nor should we forget the effects of our own example on the child. Do we always adhere strictly to the truth before our children? Do we ever make a promise and then not keep our word? Do we ever make a threat and then not carry it out? Do we ever tell "white lies" which to the child may have a different hue? Small use for us to urge upon the child standards which we ourselves do not maintain in his presence.

Tantrums and Temper

Chief among the problems confronting the mother who would ground her child in the fundamental virtues is the problem of temper. Many young children are tempestuous to an unusual degree.

There are a number of underlying causes, any one of which may be responsible for a display of temper. Temper may come from inherited temperament, for it is natively easier for some children to be happy and good-natured than for others; it is

sometimes the result of contagion by suggestion from other children or playmates who indulge in displays of temper; it may be induced by ill health, discomfort, or lack of sleep. Possibly nagging as a mode of control in the home has created the problem of temper with more children than we would think. Parents who themselves indulge in fits of temper should not be surprised to see their acts copied by the small replicas of themselves. The impulse to imitate is strong with children from the age of three or four years on, and for this reason, if there were no other, we parents should be found living at our best from day to day in the presence of our children.

But whatever the cause of temper, it should be the responsibility of the parent to discover this cause and do everything possible to correct the fault. The child who is naturally inclined to be nervous, high-spirited, or easily crossed needs treatment calculated to calm and soothe. Such treatment will be kind, firm, and just.

Causes and Cures for Temper

When the problem of temper has been brought about by ill health or discomfort, the underlying causes of the physical derangement must, of course, be discovered and remedied. Often such causes are to be found in digestive disorders or in relation to sleep and rest. The observing mother will study her child, watch his habits of life, and seek for a remedy for the trouble. Often with the cause removed the child quickly again becomes himself, lovable and good. Mother said to father one evening as he came home from his day's work: "Dorothy is as cross as two sticks. I don't like to punish her, but really it has been hard to get along with the child for a week." Father said, "Perhaps Dorothy is not feeling well." "Maybe so, but I cannot see anything the matter with her," replied the mother. The next morning, however, a fine rash of measles was plainly

to be seen over Dorothy's body. It was now clear why she had been cross and ill tempered for a number of days.

To allow a child constantly to indulge in tantrums is as much a mistake as to be oversevere in the case of minor outbreaks. To permit a child to go on day after day in violent outbursts, making everyone around him suffer, is a great injustice to him; for these little spells are weaving a chain of habit which in the end becomes a part of disposition and is very difficult to break. The cure for such tantrums will, of course, depend upon the cause which has induced them. The removal of the cause will bring about a change in temper if the habit has not been too firmly fixed. One child whose violent temper took the form of beating his little playmate with his fists was quickly snatched up by the father and given a severe spanking. When this had occurred two or three times the tantrums died down and finally ceased.

As the child grows older and is able to understand that it is wrong to give way to temper, he and his mother or father may have confidential talks at the close of the day which will tend wonderfully to clear the atmosphere. Robert is a fine, manly little chap, but every now and then his quick temper gets the better of him. After a talk with his mother Robert suddenly dropped to his knees and prayed from the depths of his heart: "Dear Father, I am trying, you know I am trying. Help me to remember next time when I feel like slapping little sister that it is naughty. I know it is naughty, and mother says so too, but I forget." And mother, kneeling by his side, prays that she may always remember herself to say kind, loving words, and the thought that mother too needs this help from the heavenly Father is a wonderful thing for the child.

Let us therefore study our children and when we see in them some undesirable trait, whether it be selfishness, telling of lies, lack of control, or any other unlovely element of character, earnestly look into the cause and quietly but sympathetically

go to work to supplant this trait with the opposite virtue. Let us have so close a relationship with our children that without being weak or sentimental we may be truly sympathetic with them in their shortcomings. Humbly remembering our own failings, let us strive with the help of the heavenly Father to represent as best we may the virtue we would have them attain. "Remain thou in the unity of life thyself," says Froebel, "or else thou canst not lead thy child therein."

Books for mothers:

Child Study and Child Training, William Byron Forbush. Published by Charles Scribner's Sons, New York.

The Mind and Its Education, Chapter IX, G. H. Betts. Published by D. Appleton & Co., New York.

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CHAPTER XIX

CHILDREN'S PROBLEMS

Perhaps this chapter should be called "Mothers' Problems," for every problem connected with the life of her child is the mother's concern. Not a day will pass without its problems, little or big, yet there are some outstanding ones so universal in child life that they demand special attention.

Among these is the problem of childish fears. Almost every child suffers more or less from the effect of fears—fears of the dark, of goblins, of ogres and giants, of feathered and furry things, of things unknown and but dimly imagined, and for this reason all the more fearful; and, after the age of four or five, of death. Some, owing to wrong teaching or chance impressions, even have a depressing fear of God.

The Problem of Childhood Fears

Whence come all these fears? Surely, we do not deliberately plant them in the lives of our children? No; the most of the child's fears are a *heritage bequeathed to him by the race.* They come to him in the form of instincts which have been accumulating and gathering strength for ages.

What is more wonderful than nature's contribution of instincts to the individual! One writer says: "We are a part of a great unbroken procession of life, which began at the beginning and will go on till the end. Each generation receives, through heredity, the products of the long experience through which the race has passed. The generation receiving the gift to-day lives its own brief life, makes its own little contribution to the sum total, and then passes on as millions have done before. Through heredity the achievements, the passions,

the fears, and the tragedies of generations long since moldered to dust stir our blood and tone our nerves for the conflict of to-day."

Mosso tells us that "Instinct is the voice of past generations reverberating like a distant echo in the cells of the nervous system. We feel the breath, the advice, the experience of all men, from those who lived on acorns and struggled like wild beasts, dying naked in the forests, down to the virtue and toil of our father, the fear and love of our mother."

The child fears, therefore, because of his fear heredity coming to him down ages of time. One man now in middle age tells how in early childhood he was oppressed by groundless fears of a dark room where he was put alone to sleep and where he lay in cold perspiration and almost mortal agony, expecting each moment that a terrible shape would come through the trapdoor in the ceiling and carry him away. Such fear is not reasonable, but when present in the child's mind it is relentless and resistless and should be treated with sympathy and kindness. It is easy for an adult who has forgotten his own childhood to pooh! pooh! childish fear.

The Treatment of Fear

The wise mother will recognize her child's fears as instinctive and deal gently with them. Usually such fears pass away naturally as the child grows older and are quickly forgotten. Some adults say they cannot recall marked trouble with childish fears. This is probably partly a matter of memory; it is partly a matter of inheritance; but it is also a matter of training, for the fear tendency of childhood can be greatly accentuated by unwise treatment. Possibly if the child has never been shut up in a dark closet, if he has never been left alone in the house; if he has never been told that the "bugaboo" man will come and get him, or that the policeman locks naughty children up in a big dark room; if father has never laughed at him when

he expressed fear of the dark in going to bed alone, or if he has never been told harrowing ghost stories or wild tales about witches, possibly then, the child may not know fear; or if he does have such fears, they will be short lived.

To govern children through sense of fear is not only cruel but stupid. One who uses this device has few resources at command and lacks sympathetic insight into child nature. Marion is now a young woman, but she never hears the first sound of the bell of the scissors grinder that she does not experience a flash of incipient fear. In her childhood days the scissors grinder was called the Ragman and many times the maid would say, "If you don't be good, I'll let the Ragman take you."

Kenneth is a lad of nine years, but at the sudden appearance of a big dog he trembles with fear. His mother has always been very careful to keep her word with her children and always told them the truth. When Kenneth was three a new maid was employed. Kenneth was left to his own devices and spent much time playing in the kitchen. At any appearance of naughtiness, the maid would say: "There's a big dog down cellar. I'll put you down there if you don't behave." The experience made a lasting impression upon him, and Kenneth is now paying for this cruel treatment. Would not the Master have said, "It were better for him that a millstone were hanged about his neck—"?

When fears exist no amount of ridicule or forcing will help a child to overcome these terrors or cure him of them. To laugh at him only makes the matter worse. He still has the fear, and he cherishes the hurt feeling because he was laughed at. His confidence has been lost and he will not tell us again of his fear, but will suffer in silence. If we have the child's confidence, we can do much to explain the fear away.

The fear tendency is never cured by forcing more fear. If the child is unusually sensitive to fear, very careful treatment should be exercised even to the extent of humoring the small

victim. Being afraid is sometimes a matter of physical condition which needs attention. An adult when recovering from an illness or when in a state of nervous depression often experiences fears which have no place when he is well and strong. A dim light in the hall so that the bedroom is not wholly dark may ease the child's fear of the dark until it is later outgrown. It is well not to make too much of the child's fear in his presence, for it now and then happens that a child takes pride in his fears and cherishes them longer than he would otherwise.

How to Drive Away Fear

There are positive ways in which fears can be allayed. If the child is afraid to go to bed, mother speaks of the lovely story she wants to tell. The child becomes interested and forgets his fear. Brother was more inclined to be afraid in the dark than sister. Sister wanted her newest doll to take to bed with her. It had been left downstairs. Would brother go down and get it? He wouldn't mind going through the hall if it was a bit dark. It was a challenge and bravely met with the argument, "Why, mother, it's just the same hall and the same stairway if Mr. Sun has gone away to China." Mother had helped in this point of view when she had taken a globe and shown how the great round sun cannot shine upon all people of the big earth at the same time; and how when we go to bed at night the little boys and girls in China are having Mr. Sun to shine upon them away on the other side of the earth.

Edith was by nature a shy timid child. She seemed frightened by a rain storm. Mother, noting the fear, asked the fearsome child to come to the window. As they stood together mother directed her attention to the wonderful fleeting clouds that were scampering across the sky as if they were "in a hurry to get home." They picked out different shapes in the clouds, resembling objects familiar to the child. Gently mother talked to Edith, telling her how God sends the clouds full of rain to

make the grass and the flowers grow. Singing little songs about the rain helped too. Thus was the child led to overcome a fear which, persisting, might have caused her increasing worry and trouble.

In sharp contrast with this incident is the story related of the mother who was in the habit of telling her small son that the policeman would come and take him away if he was not good. One day the policeman actually called at the front door to make some inquiry. Mother was busy and asked Lester to go to the door. The unexpected sight of the big policeman coupled with the thought of his mother's threat gave the child such a shock that a nervous collapse followed. It is probable that he will long bear the marks of suffering from his mother's very thoughtless cruelty.

It is possible to show the timid child by example that certain fears are groundless. A rather fierce-looking stuffed Esquimo dog stood on the toy counter of the store where one mother went to shop. Small William enjoyed the trips to the store except that there was always this monster that looked at him so fiercely! So mother, as she passed the counter, quietly patted and spoke to the stuffed animal, stroking the shaggy coat. William, thus encouraged, dared to make the experiment. Soon he was freely patting and talking to "Fido," all fear gone.

Teaching About God to Allay Fear

Children who are taught that God watches over them while they sleep, that the dark is just like the day to God, and that God will protect them in answer to their prayer to him have a very effective cure for the fears of darkness.

If parents have taught that God is a kind Father who loves us and gives us many good and beautiful things to make us happy, there is usually no fear of God in the sense of being afraid of him. But if wrong ideas of God have crept in, the harm should be overcome by carefully and gently causing the

child to feel that the love and protection which the heavenly Father gives him is like mother's and father's, only more safe and wonderful.

The fear of death is rather an uncommon one with the little child unless there has been the association of an experience which is responsible for it. With this feeling, as with other fears, there should be that close relationship to the parent that will lead the child to tell mother or father all about it. The Hereafter should be pictured as a beautiful place; the loved one has gone to be with God. Nothing of morbidness or unpleasantness should be told to the child that will in any way react unfavorably upon him. Children should usually not be taken to funerals.

Shall We Have a Santa Claus?

Another problem, less serious than that of fear and yet a real problem to many mothers is this: Shall I allow my child to believe in Santa Claus? Is it wrong to allow him to believe this myth, beautiful though it is, when finally he must come to know that there is no Santa Claus? Will this disillusionment not shake his faith in other things he is taught—in religious things, things about God and Jesus? And will he not possibly feel a twinge of just resentment when he finally comes to know that his credulity was played upon?

There can be no question that for most children Santa Claus is taken very literally as a real, tangible, ponderable personage. There can be no question, either, that this impression must ultimately give way and the child come to see that Santa Claus is but a symbol of the generous, kindly, glad-hearted giver.

Even granting all this, however, there is no harm in allowing the child his Santa Claus, providing the matter is wisely handled. Indeed, excellent use may be made of the Santa Claus symbol. For lessons are best brought to the child in concrete form; and to all children Santa Claus is the ideal giver. He gives

to rich and poor; he gives joyfully, gladly, to all whom he can reach; he gives with no thought of receiving in return; he gives unselfishly and modestly, not allowing himself to be seen; he gives in memory of the Christ-child and in honor of his birth.

Santa Claus may thus come to stand as the symbol of a joyous, loving nature, the spirit of giving to others. As such he will appeal to children with their happy natures. Through the story they are led closer to the thought of the unselfish bringing of gladness to others, and to the thought of the heavenly Father's giving his Son for us.

When the child grows older and the mythical meaning gradually begins to drop away he ordinarily first discovers that father and mother are his Santa Claus, and that they are hiding their loving giving behind this beautiful symbol. He does not look upon it as deception on their part, but only a playful little game where each time he is the winner. Gradually along with this disillusionment is growing the idea of the wider meaning of Santa Claus, the spirit of giving, the greatest of all gifts being the Christ with whose happy birth time Christmas and Santa Claus are associated in Christian lands. He comes to recognize that to give is more blessed than to receive and he himself desires to be a true Santa Claus to others.

Answering the Child's Questions about Life's Origin

One of the most important and insistent of the child's instincts is the one that makes him so constantly ask "Why?" "How?" "What for?" and a hundred other questions in endless succession. This is the instinct of curiosity, the driving force back of much of the child's learning and progress.

The question of the origin of life comes to some children of three or four years. This usually occurs in connection with the coming of a new baby into the home. Sometimes it comes in connection with the advent of new kittens or puppies to families of his pets. Whenever such questions arise they should be

answered truthfully, though the fullness and nature of the answer will depend on the age of the child. Young children are satisfied with simple answers of a general nature and do not require specific explanations.

In no case, however, should false impressions be given, such as saying that the stork brought the baby, or that the doctor brought it, or that it was "bought at the drug store." So far as the question is answered it should be answered with the *truth*. The mother tells the child as much of the truth as he can understand, promising that when he is older she will tell him more about it.

Marjorie was given to asking questions, and in the course of her five years had learned many truths about God and nature, for mother always did her best to answer her truthfully and simply.

"Did God send me to you, mother?" Marjorie asked.

"Yes, Marjorie."

"How did God send me to you, mother?"

Then mother took Marjorie up on her lap and told her something of God's plan. She told her how in the mother's body there is a place where the baby life may grow. At first this new life is very, very small. But day by day it grows, just as Marjorie grows bigger day by day. While the new baby life is growing mother is very happy because the baby is coming to her, and she sings as she plans, and sometimes she busies herself making tiny garments for the little baby. Father is happy too because the little baby is coming to live with them; he takes good care of mother and they talk to each other about the coming of the baby. When the time is ready the little baby comes from the mother's body and the mother and father are more happy than ever and thank God for sending them their baby.

Some such story as this is enough for the younger child. It will satisfy his curiosity and the simple, reverent account

coming from mother's lips will impress upon the child something of the beauty and sacredness of new life and the beauty and sacredness of motherhood. Such simple, frank answers will save the child from an unhealthy curiosity which seeks satisfaction from other and often unsafe sources, and will open up the way to later and fuller confidences.

Information for the Older Child

When the child has grown several years older, a fuller explanation of the origin of life will be required. Then we may go to nature and there watch life beginning. From this start it is not hard to bridge over to the analogy of the beginning of a human life.

The common navy bean is a good illustration of a lesson from the garden. A few beans are dropped in a glass of water and left for twenty-four or thirty-six hours. By that time the "baby plant" can be seen if one of the beans is opened. The rest may be planted in the ground. Then in another day or two the baby plant has pushed itself out through the soil, carrying the two halves of the seed out on the top of its head. The explanation is made: "You see that seeds are made up of a tiny sleeping baby plant packed in tight with food to make it grow when it wakes up. The seed may be called the mother to the baby plant, and the mother's work for the new plant is done when the plant is born and has grown enough so that it can take care of itself."

The kitchen too furnishes its lessons in using the egg. Mother breaks the eggs and allows eager little eyes to peep into the dish. "What is the clear part?" the child asks. "That is the white of the egg, a part of the food, and the yellow ball is good for food too." "What is that little 'eye' at the end?" "That is the spot where life begins when the hen sits on the egg and the little chicken begins to form in it. Perhaps mother says: "An egg, you know, is one kind of seed. It is the seed from

which an animal may grow." "How does it get out of the egg, mother?" "When the chicken has grown strong enough to live by itself and has used up all the food which the mother stored for it in the egg it breaks the shell and is born; we say it is hatched."

All these facts, if given in a simple, scientific way, teach the truths the child demands and has a right to know, and present them in such a way that they are taken pure and unperverted. As he approaches adolescence the child learns still further truths, and lessons in personal purity are taught. Through it all he learns that God gave us our wonderful bodies and that we should keep them clean and strong and well as a gift from him.

Books for mothers:

On Instincts:

Fundamentals of Child Study, E. A. Kirkpatrick. The Macmillan Company, New York.

The Mind and Its Education, Chapter XIII, George Herbert Betts. D. Appleton & Co., New York.

On the Story of Life:

What to Say, Harriet Hickox Heller. American Home Series. The Abingdon Press, New York.

The Story of Life, and The Renewal of Life, Margaret Warner Morley. A. C. McClurg & Co., Chicago.

Blossom Babies, M. Louise Chadwick.

On Santa Claus:

Christmas Tide, Elizabeth Harrison. The National Kindergarten and Elementary College, Chicago.

The Story of St. Nicholas in Sacred and Legendary Art, Anna Brownell Jameson. Houghton Mifflin Company, Boston.

CHAPTER XX

KEEPING CLOSE TO OUR CHILDREN

FROEBEL, that wonderful interpreter of childhood, said, "Come, let us live with our children." Not all of us do this. Some of us are too busy with less important things; some of us are selfish and want our time for ourselves; some of us simply take our children for granted.

What does it mean to live with our children? It means more than living in the same house with them and furnishing them food and clothing. It means first of all that we must have kept much of the freshness and unconventionality of the child's mind; we must not be forced to complain with Wordsworth that "There hath passed away a glory from the earth," as we have grown older.

To live with our children means that we must have retained a vivid memory of our own childhood, of its joys and its sorrows and its problems, so that we can enter comprehendingly into the emotional life of the young. It means that we must love children's stories and children's games and children's laughter and, yes, must love *childhood* as well as loving our own child. It means that we shall enjoy our children and not take them as a duty; that we shall take the trouble to understand them, and be fair and just to them as we desire them to be fair and just to us. It means that we shall not only be parents but friends to them, comrades and chums, their loved companions and sympathetic helpers. And it means that we shall, as fully as is possible with God's help, be as nearly as we can what we would lead them to become in all that makes life beautiful.

Perhaps we need now and then, with such general require-

ments as these in mind, to test ourselves in more concrete detail.

Putting Ourself in the Child's Place

Dr. George Herbert Palmer says that the first quality of a great teacher is the quality of "vicariousness"—the power to put ourself in the other person's place. This power is, if possible, even more necessary for the parent than for the teacher. For example, we may break the bond of good comradeship with the child by *denying* needlessly. The child comes with a request; our mind is occupied and without thought we say, "O, you don't want to do that," or "Not this time," not stopping to get the viewpoint of the small petitioner. One mother lost an opportunity of a sympathetic understanding with her small daughter when one morning the mother decided to put on a particular blue dress which was always a favorite with her. Five-year-old Alice, seeing her mother dressing in a different gown from the one she had worn the day before, said, "Oh mother! may I wear my pretty pink one with the flowers in it?" The reply came quickly, "No, the one you took off last night is all right for to-day." And Alice grieved and wondered and was silent. And mother wondered why Alice was distant and not her affectionate self all that morning.

Allen had gone to the store alone on an errand. He was eating a piece of candy when he came home. Mother asked him where he got it, and Allen said he had bought it with a penny. "Where did you get the penny?" inquired mother. "I just took it with me from my bank," answered Allen. "Why did you not ask me first?" said mother. "O, I knew you'd say no, like you always do," was the guileless but revealing answer of the culprit. The mother had not quite been living with her boy.

This is the lesson that four-year-old Arnold unknowingly taught his mother. Arnold was a lone "only" child and had

become hungry either for adventure or for comradeship, so he had run away to a neighbor's house. His mother brought him home and said to him, "Arnold, which shall I do to help my little boy to remember, switch him or put him in the closet?" Arnold replied, "I wouldn't do neever; I'd go wiv him."

It is possible that things which look very small to us may loom big in the child's desires and that we by our failure to understand may strain the bonds of sympathy. Small Sara Louise had just entered the kindergarten. Up to this time her clothes had not given her much concern, but now that she was taking her place in the social world, she would like to be truly one of her set. Sara Louise's mother is of the practical kind, and Sara Louise's hair is braided in two tight braids so it won't "fly." The other little girls have their hair bobbed with part of it left for a big bow on top. "Oh mother! won't you make my dress shorter and may I have my hair bobbed like the other girls—and a bow on top?" pleaded small Sara Louise, anxiously, for she had had some experience with making requests. "No indeed!" answers mother. "I don't think such styles are at all becoming to little girls. When I was a little girl—." Sara Louise goes on to the kindergarten, but she wonders why her mother isn't like the mothers of the other little girls so that she can have her dress short and her hair bobbed with a bow. Sara Louise's mother lacked something of living with her child.

The Heart of a Child

If we would live with our children we must be able to enter into the innermost heart of their feelings, for the young child's world is made up much more of feelings than of ideas, and to know the joys and the sorrows, the interests and the disappointments of childhood is to know much of its world. We must not judge the child's feelings by our own, for we older ones are schooled to the ways of fate; we have seen our hopes crumble

and our plans come to naught. To us the small griefs and temporary sorrows of childhood are likely to appeal but lightly, and its simple joys and brief ecstasies appear a matter of small moment. We are in danger of forgetting that grief is grief and joy is joy in each small life as well as our own, and possibly much more vivid. Nor is there anything that will separate us more quickly from our children at any stage from babyhood to full maturity than a failure to understand and respect their heart-life.

Sometimes we fail to live with our children because we are careless in hurting their feelings with some cutting word, thoughtless thrust, or oversharp rebuke. It sometimes happens that sarcasm and fault-finding that would not be spoken to an equal is flung at helpless childhood, where it is sure to leave its blasting mark on tender sensibilities. Ridicule which would not be used with one able to retaliate in kind is directed at a small culprit and left to rankle in his soul long after we have forgotten the cruel encounter.

Respecting the Child's Personality

The remedy for such tragic mistakes as these is to respect the sacredness of the personality even of a child. Children are living souls, and they have certain inalienable rights as *persons* which not even parents may trample upon. Does it seem strange to speak of *respecting* our own children? Suppose we stop to remember that though we gave this being physical life, the immortal spark of the inner life was not ours to give. We do not own this new spiritual being. We cannot replace it if it should be destroyed. It comes from God and to him it belongs. This child before us, our child whom daily we care for and nurture, sums up in its spiritual being the highest attributes of creation.

Mothers, it is all worth while. Though we are often weary

and tried, though it seems now and then that our care and teaching have failed, it is never so. If we have truly lived with our children, if we have played and prayed with them, if we have laughed and sung, if we have shared their joys and griefs, if we have reverently taught them day by day of their heavenly Father and his Son, if we have faithfully tried to shape our own lives before them so that it will point them to the Way —then make sure we have not failed. And we have our recompense; each day, as our child grows to maturity, will be "mother's day" in his heart.

Recompense

> "All that a mother can give of life, love and sacrifice from her I have taken. Her I cannot repay except that because of her I shall live a life in full consecration to Him and to all that is pure, righteous and just. This is her prayer for me, her thought of me—mine to live up to her ideals; this I can and must do."
>
> —H. C. B.

The following lines were written by two Soldier-Poets of the World War:[1]

> She is full of love and grace,
> A kind of flower in all the place.
> Even the trees give her salutes,
> They seem to know who's near their roots.
> She is something quite divine,
> And joy, Oh joy, this mother's mine.
>
> (Wyndham Tennant.)

> Can I make my feeble art
> Show the burning of my heart?
> Every day and every hour
> I have battened on your power
> While you taught of life the while;

[1] From For Remembrance, A. St. John Adcock. George H. Doran Company, New York. Used by permission.

You my best beloved and nighest,
You who ever claimed the highest,
  Was the one and only goal. . . .
When the sands of life seem gliding
You were helping, you were guiding—
  Claimed for me the glorious role:
You my loved one and no other,
You my only lovely Mother,
  You the pilot of my soul.

(Colwyn Philipps.)

So they come to us, these children of ours, out of the great Unknown—the creatures of our dreams, our passion, our love. We clasp them to our hearts, we assimilate them to our lives, we guide their faltering steps as best we may. In them we find at last the true end of our being, the deepest and truest reality of life, the fulfillment of our own immortality. They are worth the price we pay for them, worth the pain and suffering, worth the anxious care and solicitude, worth the love expended, worth even the mourning and tears, if these must be paid! Yes, they are worth even more than all this. They are worth our careful thought and study, worth the time and effort we must give to discover what science has to tell us about them, worth the sympathy and comradeship required to understand them, worth any sacrifice we must pay to enter fully and completely into their lives as friends, counselors, and companions, as *fathers* and *mothers!*

BIBLIOGRAPHY OF CHILDREN'S BOOKS

First Picture Books

Picture Books—Approximate size 12 x 16, with one object to the page. Material, linen or stiff boards. A few suggested of animals and flowers.

Friends in Fur and Feathers.

Buds and Blossoms.

The Ideal Picture Book of Animals.

The Tale of Peter Rabbit.

Animal Land (stiff boards).

A B C

Nursery Land.

To be found in Children's Book Shops and Book Departments of the large stores.

Picture and Story Books

Title	Author or Illustrator	Publisher

Mother Goose, Blanche Fisher Wright. A. C. McClurg & Co., Chicago.

Mother Goose, Frederick Richardson. P. F. Volland & Co., Chicago, New York, Toronto.

Mother Goose, Jessie Wilcox Smith. Dodd, Mead & Company, New York.

Mother Goose, Kate Greenaway. Frederick Warne & Co., New York.

Mother Goose, Fanny Cory. The Bobbs-Merrill Company, Indianapolis.

Stokes' Wonder Book of Mother Goose, Florence Choate and Elizabeth Curtis. Frederick A. Stokes & Company, New York.

Mother Goose Rhymes, A. M. Turner. Samuel Gabriel Sons & Co., New York.

Chinese Mother Goose Rhymes, Isaac T. Headland. P. F. Volland & Co., Chicago, New York, Toronto.

Book of Nursery Rhymes, Walter Jerrold. E. P. Dutton & Co., New York.

Chicken World, E. Boyd Smith. G. P. Putnam's Sons, New York.

Farm Book, E. Boyd Smith. G. P. Putnam's Sons, New York.

Hi Diddle Diddle, Caldecott. Frederick Warne & Co., New York.

Johnny Crow's Garden, L. Leslie Brooke. Frederick Warne & Co., New York.

Four and Twenty Toilers, E. V. Lucas. McDevitt-Wilsons, Inc., New York.

Cock Mouse and Little Red Hen, Le Fevre. George W. Jacobs & Co., Philadelphia.

The Æsop for Children, Milo Winter. Rand, McNally & Company, Chicago.

The Peter Patter Book, Leroy F. Jackson. Rand, McNally & Company, Chicago.

The Muffin Shop, Louise Ayres Garnet. Rand, McNally & Company, Chicago.

Peter Rabbit, Beatrix Potter. Frederick Warne & Co., New York.

Benjamin Bunny, Beatrix Potter. Frederick Warne & Co., New York.

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How Peter Rabbit Went to Sea, Duff Graham. Henry Altemus Co., Philadelphia.

The Night Before Christmas, Clement C. Moore. Hodder & Stoughton, New York.

The Golden Goose Book, L. Leslie Brooke. Frederick Warne & Co., New York.

The Nursery Rhyme Book, Lang. Frederick Warne & Co., New York.

Sunny Bunny, Nina Wilcox Smith. P. F. Volland & Co., Chicago, New York, Toronto.

The Funny Little Book, Johnny Gruelle. P. F. Volland & Co., Chicago, New York, Toronto.

The Little Brown Bear, Johnny Gruelle. P. F. Volland & Co., Chicago, New York, Toronto.

The Golden Blackbird Story Book, Frederick Richardson. John C. Winston Co., Philadelphia.

The Gingerbread Man, Leonard Fable and Willy Pogany. McBride, Nast & Co., New York.

Child Story and Rhymes, Emilie Poulsson and L. J. Bridgman. Lothrop, Lee & Shepard Co., Boston.

Red Riding Hood Rhymes, Edith L. Elias and Willy Pogany. Le Roy Phillips, Boston.

Little Black Sambo, Helen Bannerman. Frederick A. Stokes & Co., New York.

Billy Goats Gruff, L. Leslie Brooke. Frederick Warne Co., Ltd., New York.

The Three Bears, L. Leslie Brooke. Frederick Warne Co., Ltd., New York.

The Three Little Pigs, L. Leslie Brooke. Frederick Warne Co., Ltd., New York.

Child's Garden of Verses, Stevenson. Illustrated by Squires and Mars. Rand, McNally & Company, Chicago.

Child's Garden of Verses, Stevenson. Illustrated by Jessie Wilcox Smith. Charles Scribner's Sons, New York.

The Long Ago Stories, Alice Ross Culver. P. F. Volland & Co., Chicago, New York, Toronto.

The Wild Flower Children, Elizabeth Gordon. P. F. Volland & Co., Chicago, New York, Toronto.

The Bam Bam Clock, J. P. McEvoy. P. F. Volland & Co., Chicago, New York, Toronto.

Flying Days. Frederick Warne Co., Ltd., New York.

Mother Earth, Elizabeth Gordon. P. F. Volland & Co., Chicago, New York, Toronto.

Friendly Fairies, Johnny Gruelle. P. F. Volland & Co., Chicago, New York, Toronto.

Peeps Sunshine Fairy, McCormack, Dodge. P. F. Volland & Co., Chicago, New York, Toronto.

The Goops, Gelett Burges. Frederick A. Stokes & Co., New York.

Rhymes for Kindly Children, Fairmont Snyder. P. F. Volland & Co., Chicago, New York, Toronto.

Nonsense Books, Lear. Little, Brown & Company, Boston.

Pinafore Palace, Wiggin and Smith. Doubleday, Page & Company, New York.

Books for Little Folks

Title — Author or Illustrator — Publisher

Bow wow and Mew mew, Craik. The Bobbs-Merrill Company, Indianapolis.

What Happened Then, Ruth O. Dyer. Lothrop, Lee & Shepard Co., Boston.

A Story Garden For Little Children, Maud Lindsay. Lothrop, Lee & Shepard Co., Boston.

Stories to Tell the Littlest Ones, Sara Cone Bryant. Houghton Mifflin Company, Boston.

Stories For Sunday Telling, Carolyn Sherwin Bailey. The Pilgrim Press, Boston.

The Book of Baby Birds, Florence E. Dugdale. Hodder & Stoughton, New York.

The Mary Francis Cook Book, Jane Eyre Fryer. John C. Winston Co., Philadelphia.

The Dutch Twins, Lucy Fitch Perkins. Houghton Mifflin Company, Boston.

Mother Stories (some too old for 6 year old), Maud Lindsay. Milton Bradley Company, Springfield.

More Mother Stories (some too old for 6 year old), Maud Lindsay. Milton Bradley Company, Springfield.

Told by the Sandman, Abbie Phillips Walker. Harper & Brothers, New York.

Indian Child Life, Deming. Frederick A. Stokes Co., New York.

The Children's First Book of Poetry, Baker. American Book Co., Chicago.

The Children in Japan, Grace Bartruse, Willy Pogany. McBride, Nast & Co., New York.

Little People, Aiken. Illustrated by Willebeek Le Mair. David McKay, Philadelphia.

Among the Primers

Title	Author or Illustrator	Publisher

Primer and First Reader, Free and Treadwell. Row, Peterson & Co., Chicago.

The Kewpie Primer, Rose O'Neil. Frederick A. Stokes & Co., New York.

The Robin Reader, Minnie T. Varney. Charles Scribner's Sons, New York.

Child's Classic Primer. The Bobbs-Merrill Company, Indianapolis.

The Brownie Primer, Banta. The Century Co., New York.

Cherry Tree Children. Little, Brown & Company, Boston.

"*Parental Love*" *in Character Building Series*, Ellen E. Kenyon-Warner. Hinds, Noble & Eldredge, New York, Philadelphia.

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